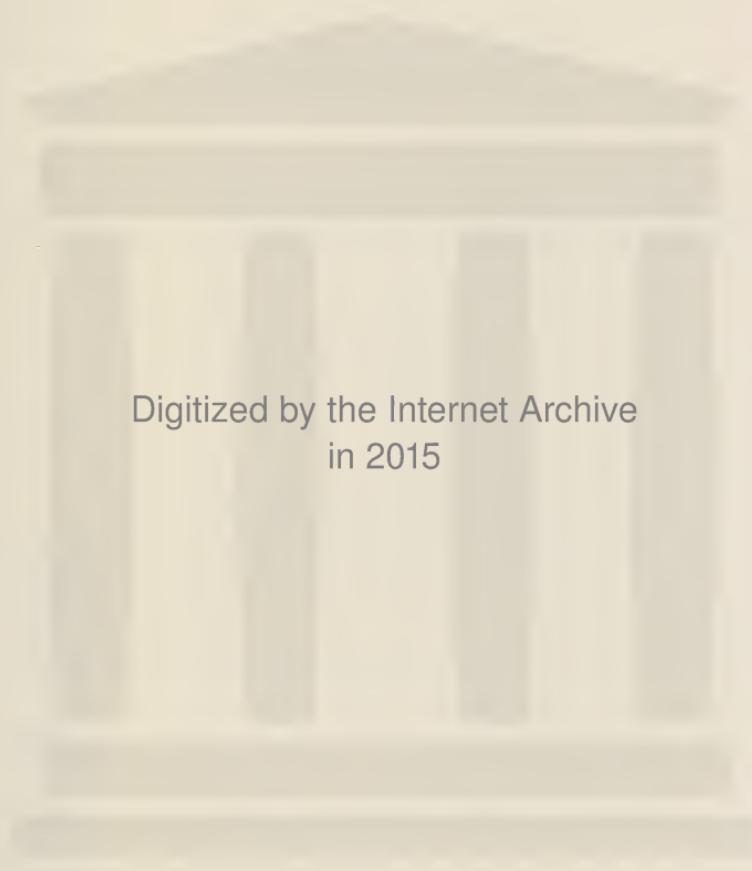


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THINGS NEEDFUL TO SUCCESS.

(Communicated for the Herald.)

If we would have success in the missionary work abroad, that work must be well sustained at home. The long arm of the lever of power in this service, is in Christian lands; and is, in some sense, *more* important than that which acts directly upon the heathen world. This last derives its efficiency from the other, so far as it is connected with human agency.

Noticing a few things that I regard as essential to success, I will limit myself to the difficult matter of raising funds. If it were asked, What is needful in order that our missionary treasury may be kept full and overflowing, my reply would be,—There is need, first, of *principle* in this thing. No reliance can be placed on the charities of the church, except so far as they are the outgrowth of principle. That which is given by impulse, or by constraint, is inconstant and uncertain; and no calculations can be safely based on fluctuating contributions. Christian enterprise will not prosper till it takes hold upon the confidence and hearts of men. Benevolent action must be grounded on understood and acknowledged obligations. The reasons for such action must be perceived and felt.

True benevolence is disinterested. Christ referred to it when he said, It is more blessed to give than to receive. The giving that comes from the heart, though it will amount to sacrifice, is not *in the way* of sacrifice so much as of pleasure. With true disinterestedness, the real sacrifice would be in *not* giving. It is the rain that comes, not from the transient cloud, driven by the wind, but from the full heavens, that beautifies the earth.

It should be the aim of those who have the care of these things, to cultivate the *principle* of benevolence in the church. This is essential to religious growth,—to progress in the individual graces. And there will be need of line upon line and precept upon precept here. The moral condition

of man without the gospel, including the physical and social condition of the heathen, should be often and faithfully depicted ; and also the responsibility of each one, with reference to the salvation of the perishing ; founded on the redeeming work of Christ, and his command to go and evangelize all nations.

Specific growths in the natural world require specific culture, and so it is in the spiritual kingdom. Christian charity cannot be looked for as a spontaneous production. It comes of spiritual enlightenment, and of patient, faithful culture. But the ministry cannot afford to lose this power of Christian principle in the church, brought out in benevolent action. Its reflex influence upon the body of Christ, as promoting the growth of *all* that is beautiful, valuable and efficient, will be felt at home, while it is indispensable to the success of the missionary work abroad.

I would say, in the second place, there is need of *system* in this work of raising funds for missions. Principle always works best in the form of efficient organization. Piety has need of prudence and discretion. Without some kind of system, the principle of benevolence would be likely to decay and disappear. *Systematic benevolence*, next to Christian principle, is the present want of the church. If her great resources, of faith and love and means, were brought out into active and continuous exercise, how soon would the entire world be made to feel the power of the gospel ! But there is great loss to the church and the missionary cause, in the want of some system, to develop the graces and call out the charities of individual Christians. There is need of organized and systematic effort that shall reach *all* in the church and the parish ; taking in the little children, cherishing and directing their sympathies with tenderness and care. Let *every one of you* lay by him in store, for this purpose, as God has prospered him. The effort should be prompt, equal and regular, energetic and thorough in its working. The plan should be such as will bring this subject before the people *often*, with the best helps, presenting the best methods, motives and reasons for giving. It may be varied to meet circumstances, but it must not be allowed to run out, or run down.

Let us hope soon to see some such system brought to bear on the churches and Sabbath schools of our land, for we can have no strong hope that the missionary work will extend rapidly in the world, until *systematic benevolence* is more fully inaugurated.

One thing farther may be mentioned as essential. There is danger, in this selfish world, of losing our interest in good things. We are apt to be forgetful of our duties,—to lose our sense of obligation to others and our zeal for the things that are invisible ; so that the best system is in danger of running down. The system may also become stereotyped or petrified ; may fail of that elasticity which the times and Christian enterprise require. There will be need of *patience*, and watchful *perseverance*. A pastor leaves, or the superintendent of the Sabbath school is changed, or some controversy springs up in the church. Then, especially, the old order of things is in danger, and must be looked after. There is scarcely a church or Sabbath

school in the land that has not at some time, under certain influences, *started* well in the good work of benevolence ; but alas, it did not *run* well. The great danger in the church, with reference to Christian enterprise is, that there will not be “patient continuance in well doing.”

The missionary work languishes now, for the want of these three things,—*principle, system, perseverance*. How are we to respond to the calls of our brethren in Syria, and double the missionary force there ; and to those of brethren in Turkey, India and China, sending out reinforcements at once, unless there be more, far more, of active, available benevolence in the churches ? We live in the time of great events ; and that such a time may be turned to its true account in the world’s history, let us seek to do great things for Christ, the church, and the world ; and to do them quickly.

W. W.

THE MISSIONS IN TURKEY.

LETTER FROM MR. RIGGS.

THE following extracts from a letter from Mr. Riggs, of Constantinople, written soon after his return from his recent tour to Egypt and Central and Eastern Turkey, present views and impressions which the readers of the Herald will be glad to see.

“My recent visit to the fields of the missions to Central and Eastern Turkey, has deepened my impressions as to the extent and value of the gospel work *in* these regions. No doubt, among those who come in a measure under the influence of divine truth, as in all ages so now, we must expect to find some who endure only for a time, and, when trouble arises because of the word, turn away and perish. Still, the work goes forward ; others are awakened ; the blessed word of the gospel has the same power to renew and save as always and every where ; and the evidence is renewed, which has been given in so many ages and lands, that it is from God, and is his chosen instrument for the salvation of men. I sympathized deeply with the brethren of the Eastern Turkey mission in their inability to provide at once for the occupation of Van.

“On my return to Constantinople, it was my privilege to visit the stations of Kharpoot, Arabkir, Sivas, Tocat and Marsovan. At Kharpoot and Sivas, communion seasons were held. At the former place, on these occasions, many come in from the villages, so that the place of worship is crowded. I suppose 500 were present on the Sabbath which I spent there. The work in the villages around Kharpoot is specially interesting, as forming part of the systematic training of the theological students. It is, in fact, a gradual introduction to the very work to which they intend to devote their lives.

“At the other stations the congregations were smaller, varying from 80 to 250, but in all I saw evidence of advance. At all I gave brief addresses, stating the most interesting facts which had come under my observation in Egypt and in the fields of the missions to Central and Eastern Turkey, and communicating the friendly greetings of the churches to each other.

“As the principal facts relating to the regions which I visited have already reached you in the reports of the stations, and in the doings of the two annual

meetings, it will be unnecessary for me to add more than a few general observations.

“One most obvious remark is, that the places where least progress appears in the gospel work are those most under the influence of trade. Doubtless the temptation to let the world usurp the place of God exists in all parts of the world, and affects men in all states of life and all employments. But the demands of *business*, specially so designated, seem to be most inexorable; and it remains as true as ever, that no man can be at the same time a servant of Christ and a *slave* of mammon. Men who earn their bread by daily labor seem much more likely to yield to the claims of the gospel, than those who are beset by the temptation to resort to means of making gain, often of doubtful morality and sometimes clearly sinful. Still, this difficulty must not discourage effort for the evangelization of the great commercial cities. On the contrary, it should be regarded as a motive for increased effort to conquer such places for Christ. When strong churches are once established in the great commercial centres, their power for good will be greater than that of equally large churches in other places.

“Another remark, almost equally obvious, is that the gospel is frequently disseminated through the movements of commerce. I found in Cairo, natives of Arabkir, who had come under evangelical influence before leaving home, and now are exerting a similar influence in the place of their temporary sojourn. So in several interior places, I heard of individuals who had come to this great capital indifferent to spiritual religion, but had here become enlightened, and had gone back to exert an evangelical influence in their native places. Such facts deepen our impressions respecting the importance of labor for the floating population of large towns.

“Sabbath schools I found flourishing at all the stations, and I regard them as among the most powerful means used for the promotion of the missionary work. In most places, some will come to the Sabbath school who are not yet sufficiently under evangelical influence to attend on preaching.

“The increase in the number of native pastors, and the increasing efforts of the churches to sustain them without aid from abroad, are decided grounds of encouragement. During the month of May, five native pastors were ordained, and one installed, within the region under review. Four or five more, it is hoped, will be ordained during the year. This will naturally lead to the organization of Associations or Presbyteries, (it matters little by which term we designate them in English,) and to the more complete development of the resources of the churches in the work of evangelization. All the friends of the Redeemer should remember, in earnest supplication, these infant churches and their newly ordained pastors.”

ITEMS OF INTELLIGENCE.

EASTERN TURKEY.—The report of the Diarbekir station, for the year 1862,—not received when an abstract of other station reports was given in July,—has recently come to hand. It speaks of quite a number of conversions and additions to the church, and of a spirit of inquiry in the early part of the year, which resulted in convincing several others that the truth is with the Protestants, and in leading them to become hearers of the word at the mission chapel. There has been progress towards making the institutions of the gospel self-supporting. The congregation at the Cutterbul out-station had increased, and that at Hinee had been much larger than formerly. Garabed, ordained by Bishop Gobat at Jerusalem,

opened a chapel at Diarbekir, near the close of the year, openly declaring that the American missionaries not having been ordained, (by any of the apostolical succession,) had no right to baptize or administer the Lord's supper; whereas the priests and bishops of the old churches had. Quite a number attended his services, many of them, doubtless, attracted by curiosity.

GREECE.—Dr. King wrote, July 31: “We are now quiet, though we dare not go out into any of the villages on account of robbers.” If the foreign ministers had not interfered, at the time of the incipient civil war, it is thought “all would have been in great danger, and Athens might have been, to considerable extent, destroyed.”

Mahrattas.—Mr. Harding wrote from Sholapoor, June 17: “I am encouraged to hope that the Lord will prosper our work in this new field. Already we observe a spirit of inquiry, not only in Sholapoor, but in several of the near villages. In a town five miles to the east of us, there is a very decided interest among the Mahars, and in a village still nearer, there are other favorable indications.”

North China.—Mr. Blodget writes, April 21, that they have been constrained to exclude from fellowship another member of the little church at Tientsin,—“Old Lioh,”—who proves to have been “a liar and a cheat from the first.” The excommunication of Su, Mr. Blodget’s teacher, had been before reported, and he says “the wickedness of these two men, and the state of society brought to light by examining into that wickedness, are shocking. We were sent forth as sheep among wolves, and we have been bitten and fleeced; but the Great Shepherd has now delivered us out of their power.” Another member, an aged woman, has also been suspended, and the case of still another must soon come before the church. Mr. and Mrs. Chapin arrived at Tientsin, April 18.

LETTERS FROM THE MISSIONS.

Zulu Mission.—South Africa.

UMVOTI STATION REPORT.

A REPORT of the Umvoti station, for the year ending with May last, has been forwarded by Mr. Grout, most of which will interest the readers of the Herald.

Congregation and Sabbath School.

My Sabbath congregation has averaged about 250, usually the same persons. I have confined my own labor to the home congregation, but members of the church have held services away from the station, sometimes at one, sometimes at two, and again at three places. I have encouraged this, for it will most certainly do our members good to labor in this way, and it may also do others

good; though I confess I have not yet seen such results following lay effort as I hoped for. After a few weeks or months of labor of this kind, the congregations dwindle down almost to nothing, when we feel obliged to suspend for a time.

Our Sabbath school, numbering usually about 135, has been regularly and profitably taught, as in years past. The members have studied the Tract Primer faithfully, and have just finished it. The school has occasion to thank the Tract Society for printing for us that valuable little book, and also to thank the children of the Aintab Sabbath school for presenting each pupil with a copy of it.

The Church—Apostasy.

The church now numbers sixty-five, having received two into communion, and cut off one. The members have generally maintained a good Christian deportment, and have manifested at times a commendable degree of tender feeling. They have regularly sustained the sunrise prayer-meeting, which has usually been attended by a goodly, and some of the time by a large number. As might be expected under such circumstances, quite a number,—sixteen or seventeen,—are now candidates for church membership.

The case of the individual we have been called upon to cut off, has been to us most painful and unlooked for. It was that of Umgiko, the second convert under my labors, and received to communion in April, 1848. After maintaining a good standing in the church for fifteen years, being for all that time, one of our leading men,—our most able man, always selected for the most difficult service,—having preached much at out-stations, and often at the stations of other missionaries as well as my own, suddenly, not a month after I saw the first indication that all was not right, away he went, leaving his wife, three grown and several younger children, (one was born two weeks after he left,) taking a heathen woman, who abandoned for him a husband dying of consumption, and residing with her in a heathen kraal. This case swells to fifteen the number of those whom we have been called upon to cut off since the church was formed,—out of eighty-three whom we have received. Three have died in the faith, two of those cut off have penitently returned, and are now lights among us. Two others have returned to the station sick of heathenism, and Umgiko himself, after a trial of only six weeks, has come back again to the station, and to his family, disgusted with his heathen wife and a heathen kraal. May God give him repentance unto life.

School.

Our day-school has not been in session for the last six months, partly from want of a competent teacher, and partly from want of means to support such a teacher as we require. The people would raise about £50 a year for the school, but that will not pay a good English teacher, and we must have other help, or I do not know what we can do. We have seventy scholars; and a few of the best boys and girls, with a season of proper instruction, would become most promising helpers in our work. They have a desire to become such. They now read, spell, write and cipher with facility, are beginning to speak and are learning to read in English.

Chapel—Benevolence.

We have not yet raised our chapel on the foundation which I reported last year as laid, but the doors, windows and roof are procured, and our bricks are so nearly ready that we propose to begin the work of erection soon. We have already incurred an outlay for materials amounting to £450,—£400 of which we realized from sugar sold last year. The people gave the canes for twenty tons of sugar, and the Lieutenant Governor very kindly manufactured it for us without charge. We have pledges, this year, for nine tons more to carry on the work.

The chapel promises to be such an one as we could not possibly have built in any other way. Having been helped in their business, the people freely gave back a goodly part for its erection. I say freely, for I never saw money given more readily. Many of them gave two tons each, realizing £23 the ton.

Other contributions are mentioned, making the whole sum given by the people for chapel and benevolent objects during the year, £425 7s.—about \$2,125.

Improvements.

Our people are very grateful to His Excellency, the Lieutenant Governor, for the gift of a sugar mill, and are

making commendable efforts to carry out the objects he had in view in putting it up for them. Their first crushing last year yielded sixty or seventy tons of sugar, and their plantations are being increased each year. Improvements in many important respects are going forward. Six new houses are now building. One is being erected of burned bricks, with a roof of good sawn timber, and with panel doors and glass windows, hung with weights. Two of the rooms have board floors.

Gaboon Mission.—West Africa.

LETTER FROM MR. WALKER, JUNE 22,
1863.

Many Cares—Palavers—Slavery.

THIS letter presents first, in few words, a statement of the varied cares of a missionary at the Gaboon, and then, in graphic form, a painfully interesting view of some of the fruits of slavery which he is compelled to witness. But in this particular, it is not alone what are admitted to be 'the dark places of the earth' which are 'full of the habitations of cruelty.'

Our work does not change. If you read my last letter, you will see about all that I can write here. Preaching, teaching, visiting, working at every conceivable employment, going to the towns to set palavers, taking care of the boys and girls, &c. &c.—these are our occupations. We have also the job of putting up one or two buildings, and re-thatching two or three more.

But the palavers,—what of them? They are legion. One man gives trust to the Bushmen, and takes a little slave as a pawn. After a few months he sells the slave to the *traders*. Some man from the village where the pawn was received goes into the bush country. He is caught and put in the stocks. The people then say: 'We want that boy.' After months of sitting in the stocks, a boy is bought, or begged, or stolen, and returned. So ends that palaver.

A boy comes in breathless haste, saying, 'Oh! A. has stolen that boy O. from his brother R., and sold him. Make haste to go and stop him.' A hurried walk of ten minutes brings one to the parties, wrangling and ready to fight. 'A., why did you sell that boy? Do you not see that your brother is a cripple from leprosy, and can neither walk or work? Now he has no one to bring water or wood, or kindle a fire. But if you have no mercy, by what right or law did you sell that boy?' 'I sold him because he was mine and I wanted the money.' 'How came he to be yours?' 'You ask me that? Do you not know that R. is younger than I am, and I own him and all he has?' 'Where is the boy?' 'Gone. If you go to the beach you can see the canoe far off. Now what are you going to do?' 'If the boy is not brought back to-morrow, you will be complained of to the authorities and prosecuted to the extreme. You know what that is. Good day.'

You will read this in two minutes, but it cost more than three hours of hard talk to learn about the case, and be sure that all was secure. The next day the boy was brought back, to his own infinite joy. 'Good! good!' But wait a bit. He was as dirty, idle, thieving a little reprobate as you would wish to set your eyes on, or send a poor fellow his dinner by; and there was given in exchange for him, a neat, bright-eyed little girl, about ten years old, whom the drunken brute *did own*, 'according to the Constitution!'

You might write a tragedy of horror every week in Gaboon, and not want for a subject. 'It is a horrid place.' No. All people acquainted with the coast call it a paradise, compared with any other place they know. It is but recently, too, that that slave could have been brought back here. There are slaves of this same man, members of the mission church; and one slave woman will be received at our next communion.

Sandwich Islands.

GENERAL LETTER.

THE Hawaiian Evangelical Association met at Honolulu on the third of June. Thirty members, including nearly the whole company of missionaries, and five corresponding members, among whom was Rev. Dr. Anderson, Secretary of the American Board, were present. It is remarked: "For many years, even in this highly favored mission, so large a number of its members have not been permitted to meet together, and rarely, if ever, have we met in circumstances of so much health and comfort." Two missionaries, however, were unable to be present,—Mr. Thurston, now in California, with little prospect of ever being able to resume the labors in which he had been engaged for more than forty years, and Mr. Lyons, prevented from attending by sickness. The General Letter from the Association presents a summary view of the missionary work and prospects at the Islands, a considerable portion of which should find a place in the *Herald*.

State of Religion.

From the report of the watchmen on the walls of our Hawaiian Zion, our hearts are not cheered with accounts of the conversion of sinners and revivals of religion, as in years gone by. The past has not been a year of revivals and spiritual harvests. On the contrary, many of the reports speak of a great want of interest among the churches and people in spiritual things. Some have forsaken their first love, and, Laodicea-like, are neither cold nor hot; while others, like the heath in the desert, have been inaccessible to all divine and spiritual influences. A larger number than usual have been subjects of church discipline, and from some churches not a few have been excommunicated. The impenitent and unconverted among us have been more hardened in sin, and have manifested more determined opposition to the truth than ever before. Still, while we mourn over the desolations of Zion, and weep over perishing sinners who reject and despise the great salvation, we do not

feel that we have labored in vain or spent our strength for nought. As in the natural world, so in the spiritual, we have seed-time and harvest, summer and winter, storm and tempest;—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Temptations, in a great variety of forms, have multiplied throughout the Islands. The spirit of the world and of fashion, rational infidelity from Christian lands, the increase of foreigners bearing the name of Christ but destitute of the form of godliness, these and many other new things from the old world, have had a very great influence upon our churches and people. They have been fanned and sifted, and many unstable souls have gone over to Satan. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

All these adverse influences and temptations have had a tendency to drive our best people nearer to the Saviour, to examine more carefully the foundations. The good seed also has been sown, and some have believed our report. God hath not left himself without witness. Some precious souls have been converted, and others are inquiring the way to Zion, with their faces thitherward. The whole number received to the churches on profession is 244.

On the whole, we believe the churches are growing in knowledge and in grace. There never was a time when we had more decided evidence of genuine piety, or a larger number who would suffer persecution, and death, if need be, for the name of our Lord Jesus Christ.

Visit of Dr. Anderson.

We would acknowledge the good hand of our Divine Lord in sending to our Islands our revered and beloved friend and brother, the Rev. Dr. Anderson, Senior Secretary of the American Board of Commissioners for Foreign Missions, with his wife and daughter.

* * * In all our intercourse and conferences, both private and public, on such a variety of topics, with such complicated interests, we are led to wonder at the unanimity and harmony with which all questions of importance have been settled. With our venerable brother we have been permitted to take a delightful survey of this good land which the Lord hath given us, and which He has so much blessed. We have looked over the Christian community of our Islands, with all the great interests pertaining to the kingdom of Christ; and in all our deliberations, by his wise counsels and suggestions, after such large experience of the working of missions in other lands, we have received timely and most essential aid, and have been led harmoniously, and we trust by the good Spirit of our Divine Lord and Master, to such conclusions as it is hoped will be for his glory and the best interests of his cause in the Pacific. The Secretary has gone around our Hawaiian Zion, counted the towers thereof, marked well her bulwarks and considered her palaces, that he, with us, may tell it to the generations to come.

A Great Change.

Brief allusion is here made to the notice which would be found in the minutes of Association, (not yet received at the Missionary House,) of various topics discussed at the meeting, and of changes which had been agreed upon as a future basis of operations; in regard to which it is remarked: "We believe that the great Head of the church, by his spirit and providence, has been leading us in a way we knew not, but in the right way. The results have been more than satisfactory,—far beyond our most sanguine expectations." The brethren then say:

A great and marvelous work has been done by the American Board in these Islands. A whole nation of the most degraded, naked, savage idolaters of earth, in a single generation civilized, Christianized, and now standing on a level (in many respects) with the most favored nations of the world! The

people are all decently clothed, from the highest to the lowest. They have a written language, with schools, and books on science, literature, and religion, and with the whole Bible in their mother tongue. The law of marriage is everywhere recognized. The public worship of God is attended as regularly as in most Christian countries. The observance of the Sabbath is more general, strict and consistent than in most parts of the United States. Intemperance, except among foreigners, is more rare than in any other part of the world. In connection with the Government, which is a Constitutional Monarchy, we have good and wholesome laws, as well enforced as in the most enlightened and Christian nations of the earth.

Native Hawaiians, educated in our common and higher schools and seminaries, fill some among all the most important, responsible and trust-worthy offices, both in church and state, from the President of the Board of Education to the teacher of the humblest district school, and from the lowest local magistracy to the highest judicial bench. They are also representatives in our legislative chambers, influenced and guided, it is true, to a greater or less extent, by foreign minds. Thus looking at the past, while we are humbled in view of our own imperfections, and feel more deeply than ever before our utter unworthiness, we would yet derive new strength and courage in view of the marvelous grace of God, which has crowned our very imperfect services. "Not unto us, O Lord, not unto us, but unto thy name give glory."

Schools.

We are grateful for the ability to report substantial progress in the work of education during the past year. The operation of the whole school system has gone on as usual. The district schools have been regularly sustained; the qualifications of teachers have on the whole been better than before, and

the school-houses have somewhat improved. The education imparted in the common schools is necessarily imperfect. Many of the children come from abodes of ignorance and degradation, and many are naturally low in intellect. The teachers are more or less deficient in skill to govern and instruct their pupils. Yet, while many of the pupils barely acquire the rudiments of knowledge, a considerable number are effectually elevated and enlightened, and started on the upward path of education. In most of these schools the New Testament is the principal reading book.

Of higher schools, for the training of teachers, we may mention first, that at Waioli, under the care of Mr. Wilcox, which has gone on with its usual success during the year, save the serious disaster of the destruction by fire of the thatched building. This occasioned the school to be conducted temporarily in the meeting-house; but a plain wooden building has been erected, the materials for which were furnished by the Government.

The Hilo boarding school has been favored with its usual prosperity, and has met with no disaster. From this institution, a good number of competent teachers for the district schools upon the island of Hawaii, and other islands, go out yearly, as well as candidates for Lahainaluna Seminary.

A small select school has been for many years maintained by Mr. Bond, at Kohala, which has been peculiarly successful in forwarding the training of suitable teachers.

Lahainaluna Seminary — The Fire — Rebuilding.

The Lahainaluna Seminary is the oldest of these training-schools, as well as the highest in rank. The most complete education imparted in the native language is given here. To this institution we look for our best qualified teachers, and for those who may become preachers and pastors. Hence it was with general pain and dismay that we

heard, last July, of the total destruction by fire, of the principal seminary building.

But this disaster only served to reveal the strong hold which this institution has upon the hearts of the people and the Government. A liberal appropriation was at once made by the legislature, then in session, with the hearty approval of the King and his counsellors. The school was directed to be continued with such temporary arrangements as could be made; the materials were provided as quickly as possible; within three months buildings were commenced, and soon completed; and now, the site of the former commodious but somewhat ungraceful structure is occupied by three elegant and convenient buildings, the form and position of which strongly remind us of some New England colleges. Liberal contributions have also flowed in from graduates of the school and from the churches, which have aided to furnish the new buildings. In the fitness, the beauty, the comfort of the new, all regret for the destruction of the old is lost.

English Schools.

There are a number of select schools maintained by the Government, for the instruction of Hawaiians in the English language. These are generally under the care of competent and faithful teachers, by whom their scholars are profited in many ways. Commendable progress is made in the acquisition of English; yet with all the time, and labor, and skill expended, there are exceedingly few who attain to such a knowledge of the foreign tongue as is of any practical benefit, either in business or in the pursuit of knowledge. Experience convinces us that the useful acquisition of English is, with few exceptions, impracticable for this people, and that while a few choice minds, or those with unusual opportunities in white families, may gain a profitable knowledge of it, the sole medium through which the masses are

to be taught and addressed, is that language wherein they were born.

It is mentioned as a fact, that, contrary to the impressions of some, nearly everything which has been accomplished for the elevation of the Hawaiians, has been through the medium of their own language, and the urgent need of more Hawaiian literature is dwelt upon.

Family Schools for Girls—Oahu College.

The family schools for young female children have increased and prospered, and are doing a valuable work in giving a virtuous, and in every way saving education, to the higher class of native and half-white children,—a class peculiarly beset by temptations and prone to ruin, and yet, if saved, adapted to exert the most important influence upon the whole native character and mind.

Oahu College, the highest seminary in these Islands, has continued its work of imparting a thorough Christian education to the English-speaking youth of both sexes. The efficiency of this school has not diminished under its present excellent teachers. An education is here given as complete as any in our early college days, while its thoroughness is attested by the high rank taken by several of the pupils who have subsequently graduated at the principal American colleges. The improvement in the female department of this institution is especially gratifying.

Foreign Missions.

Allusion is made to continued prosperity in Micronesia, and the letter then states:

The Marquesas mission has been in existence ten years, and has been supported entirely by funds from the Sandwich Islands. It has received no direct aid from the American Board except the services of the "Morning Star," and the six missionaries now laboring there are all Hawaiians. The Directors of the Hawaiian Missionary Society, under whose patronage they have labored, will doubtless send a full report of the mission; and it is only necessary for us

here to speak of the reflex influence of these missionary operations on the Hawaiian churches. This influence we believe has been salutary. It has awakened a deep interest in the minds of the natives, and stimulated them to deeds of Christian benevolence. The announcement that letters have been received, or that a missionary brother has returned from the Marquesas, or from Micronesia, is sure to make a sensation in a native audience. And rarely do we hear a prayer offered by an Hawaiian, without at least one petition for his brethren who have gone to carry the gospel to other islands.

North China Mission.

LETTER FROM MR. STANLEY, JUNE 10, 1863.

Trials and Hopes.

MR. STANLEY, whose arrival at Tientin, on the 13th of March, has been previously noticed, expresses the feeling that there is great reason to be hopeful respecting the work at that place. He advert's to the two cases in which it had been necessary to excommunicate members of the little church, and to the wickedness,—the systematic deception and extortion,—which the examination of these cases brought to light, and says:

All these things are, of course, discouraging to our outward vision; but there is much to encourage us. The church is stronger in itself than before, on account of this very trial through which it has passed. Every member has been tried as to his ability to resist the temptation of a bribe from these men. While some have shown that they were more or less under their power, though not wholly corrupted by the corrupters, others have stood the test most nobly. I may mention in particular our school teacher, who is also a helper, so far as other duties will allow. The most careful watching has thus far proved him to be scrupulously honest and truthful. Outsiders speak of him thus, since his connection with the

church; and not a few reproach him for forsaking their customs, in that he does not "squeze" us (foreigners) when he has so fair an opportunity to do it. He has also been turned out of doors by his mother, on account of his adherence to Jesus. He says he fears no man, not even the teacher, (Mr. Blodget.) If he did not fear his mother when she required him to forsake his Master, why should he fear man! He fears none but God. May his life prove the truth of this language.

The moral power of the church is also much increased by the prompt action taken in these cases. So completely had these wicked men kept their evil deeds from coming to the ears of Mr. Blodget, by means of bribes or fear, and to such an extent had they carried their money-making plans, that many of the people began to think this was the only business of the church. It was a money-making institution; the doctrines were very good indeed, but after all they meant nothing. A different feeling is now spreading among them. They begin to realize that the doctrines not only *say* good, but *mean* good; and in this way, especially, we feel that our apparently deep affliction will, by the blessing of God, be for our enlargement and for the glory of his name.

Another Baptism.

Last Sabbath Mr. Blodget baptized a man who has been a constant hearer for about a year. He was examined the day previous. So careful—almost suspicious and even skeptical concerning Chinese honesty—has our late experience made us, that he has been put off from time to time, and his conduct carefully noted. Seeing no reason for longer delay, he was admitted to examination. We were much surprised at the amount of scriptural knowledge he has acquired, and at the readiness and appropriateness with which he answered the questions. Our school teacher said the Holy Spirit had taught him; for he was naturally

stupid. He says he will serve Jesus if he has to beg. While we move on with trembling, we yet dare not stand still when God himself has said, "Go forward." He has most signally thrown us back upon our foundation of faith in him; and I trust that, by this experience, he is making it stronger and firmer in Christ Jesus.

We need more faith to go in and possess the land. Every day our chapel is full of attentive listeners, for the most part; and not unfrequently do persons desire a more full and particular explanation on various points, than can be given in the sermon. I long to have my tongue loosed, that I may tell them of Jesus's love.

Openings.

The field is opening all about us. Peking is now occupied by several societies, but not by ours, simply because Mr. Doolittle's return to Fuh-chau necessitated Mr. Blodget's return here. There are also innumerable other places, all about us, ready to receive the gospel when the men can be found to carry it to them. Scarcely an excursion for preaching and distributing books is made by any of the missionaries, which does not bring to our notice one or more town or village, where the people ask for a teacher to come and live among them. 'They love to read the books, but how can they understand these wonderful things unless they have one to explain them?' This is their question of appeal; and in their name I put it to the churches at home. And I ask them, How will you meet it? Will it be by giving of your abundance to save these perishing souls, that you may have treasure in heaven? May the Lord provide men and means for the reaping of these fields, already white unto the harvest!

Mr. Stanley speaks of Mr. Blodget as having almost entirely recovered his health, while "his whole heart is in the missionary work;" so that there is no present prospect that he will soon return to the United States.

Fuh-Chau Mission—China.

LETTER FROM MR. PEET, JUNE 3,
1863.

Out-station at Chongloh—Opposition.

In a previous letter Mr. Peet reported the commencement of an out-station at Chongloh, about fifteen miles from Fuh-chau, where there was some encouragement. He now writes that the interest at first manifested by some old men continued, and says:

But such interest in the truth of Christianity soon called forth opposition on the part of its enemies. One of the principal men caused a large number of placards to be posted up in all parts of the city, representing Christianity as contrary to their customs and prejudicial to their interests, and calling upon the leading men in each district to meet at a certain temple, on a specified day, for a feast, and to take measures to expel the foreign religion from their borders, peaceably if practicable, by violence if necessary. This emboldened certain lewd fellows of the baser sort to assail our premises and threaten to tear them down, and do other acts of violence, if we did not remove altogether from the place.

Our chapel-keeper sent us word of these proceedings, and it was judged best that we obtain a letter of introduction from our Consul to the principal Mandarin of that city, and lay the case before him. The Mandarin gave orders to the neighborhood officers (Potions) to see that no injury should be done to us or to those with us. The order has thus far been obeyed as fully as we could desire. The threatenings of our enemies have been overruled for good. The wrath of man has, in this case, been made to praise the Lord.

A Church Organized.

A few weeks ago, the aged man who had given up his idol, requested baptism, for himself, his wife, and his son, who is fifteen years old. He said he

had “cleaned his house from idols,” and now wished to obey the command of the Saviour. Others united with him in the same request. Last Saturday, Mr. Baldwin, myself and three native brethren of the church in Fuh-chau, went down to Chongloh for the purpose of forming a church in that city, if it should be thought best after examining the candidates. We examined three on Saturday afternoon, and four others Sabbath morning, who could not so well attend the night before. The examinations seemed to be quite satisfactory, to the native brethren as well as to ourselves. Having presented their request in writing, to be formed into a church, and having assented to the articles of faith and the covenant, they were baptized, and acknowledged by the native brethren from Fuh-chau and ourselves, to be thus constituted a church of Christ. The sacrament of the Lord’s supper was then administered. The whole time which we spent together was a season of great solemnity. We did not open the doors to admit others, lest some irregularity might occur from ill-disposed persons, and do injury to the cause rather than good. One recent inquirer, a physician, a man of considerable influence in society, was present, and seemed deeply impressed with what he saw and heard. He states that there are many in the circle of his acquaintance who are in a similar state of mind with himself. They believe in the truth of Christianity so far as they understand it, but are still afraid to confess Christ before men.

We hope this little church may prove to be of the Lord’s planting. It now consists of four old men, one of whom has a wife and son who are also members, and another lad, of heathen parents, about fifteen years of age.

From the first, the keeping of the Sabbath has been much dwelt upon by the brethren there. No one is considered a proper inquirer until he has resolved to keep that day. The reading of the New Testament in the colloquial,

(an edition of which has just been published by a vote of the mission,) has apparently been much blessed to the good of souls. The oldest man baptized, being now over 76, says that he never went to school a day in his life. Yet he now has so far learned, that he is able to read the colloquial alone, and call most of the characters. None of the others have been taught to read in the classical style, to any extent, but they have all learned to read the colloquial New Testament since they were converted; and now seem to be growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, through this medium.

Madura Mission.—India.

MANDAPASALIE.

LETTER FROM MR. TAYLOR, APRIL 4,
1863.

THE different portions of this letter from Mr. Taylor are encouraging, presenting indications of progress in the diffusion of Christian light, the raising up of Christian teachers, and the planting of Christian institutions, in what was so recently a land of entire darkness. The account given of operations at a station in Tinnevelly, may be instructive and useful to other missionaries, as observations made in the field were to Mr. Taylor himself.

Silent Progress.

I have no striking events to record since the writing of my last, but striking events are not always the most edifying. Silent growth, though not so much observed, is the divine method of production; and I am more and more satisfied that the time of rich harvest is drawing near, and that it is good policy to sow the seed of the word broadly. If we cannot reap as much as we desire, we can labor; and it is certain that, at least, others will enter into our labors; and then, we and they shall rejoice together. Not the words of Christ alone, but also recent observation and comparison, have impressed this on my mind.

I recently visited a remote corner of my field, where I had never been but once before, and that about fifteen years ago. I felt, when there, that the people near the station had learned some things which those thus far away had not, but that still great progress towards the light had been made even by them. For instance; they could hardly believe,—as those unacquainted with missionaries seldom can,—that I would not deceive them. When my small supply of tracts and books was exhausted, many would not believe it, but insisted that I could yet supply them, “if I wished to do it.” The marks of progress were chiefly two. Though I was there at a weekly bazaar, so that many gathered around, no one opposed me,—no one reviled. All heard with respect, and generally appeared to be desirous of information; and the impression seemed to be very general among them that the truth is with us, and that opposition will be in vain. I found also, that the amount of information which they possessed on the subject of Christianity was considerable. The majority seemed to be acquainted with somebody who had embraced this religion, and to have learned something about our ways. It was encouraging also to hear frequent inquiries for particular books and tracts, which we have been accustomed to circulate, or to have taught in our schools, and to find that the people were not altogether ignorant of their contents. Our first catechism, —Spiritual Milk,—was repeatedly called for.

I met there again a Mohammedan,—the chief man among Mohammedans in that region. I was much interested in conversation with him fifteen years before, and have since often related the substance of that conversation to both Mohammedans and heathens. I had remembered him well, but hardly expected to see him press through the crowd, as he did, and take his seat again by my side.

He was less talkative now than on

the former occasion, but he remembered that visit, asked for the portion of the Scriptures containing the history of Christ, and was glad to receive the Gospel by Matthew. I cannot say that I expect his conversion, but I have faith that the gospel, understood, will have an influence even on the almost immovable Mohammedan mind.

Learning from Another.

Mr. Taylor had visited the station of Rev. Mr. Meadows, of the Church Missionary Society, in North Tinnevelly, and states that he had been "instructed and strengthened by observation of the work there, and specially impressed with the importance of *system* in the working of a missionary station." He writes:

Though the station has an area of 1,400 square miles, and "just about the same number of villages," and though Mr. Meadows has not more helpers than I have, yet provision is made that every village shall be cared for. First, he has a large map on which the name and exact locality of each village is given. Next, having three native pastors, his field is divided into four divisions, one of which he takes, and his native pastors severally take the other three. Then the villages of each division are again so divided that every one shall be visited with considerable regularity, the gospel preached in it, and its state known by reports given. I saw one helper to whom had been assigned, under this plan, more than a hundred villages, in six of which there were a few Christians, (all of whom meet, however, in two congregations on the Sabbath,) and he assured me that he was able to visit and preach in them all, about twice in a year, aside from his stated instructions to the Christians. To complete the outline of his plan, I must state that he does not meet his helpers monthly, at the station; but that each division meets separately, once a week, with its head, for study, and for reports from each helper; and that all come together once in two months, and then spend three whole

days receiving instruction, and in religious exercises; some special exercise being previously assigned for each part of the three days.

Following a Good Example—Want of Books.

I returned from the visit encouraged, and after consultation with my helpers, found most of them ready for a somewhat similar division of this station-field among themselves. Such visitation of all the villages accords with the command to preach the gospel to every creature; it is more like sowing beside all waters; the talents of the native helpers are put in a way of development; and if all are faithful in preaching the word, we may reasonably hope for an increase of converts from all parts.

This attempt at a systematic method of entering the whole field, served to bring into stronger light our want of tracts and Scriptures. On dividing my stock among some twenty helpers, to whom distinct parts of the field were assigned, we found that though they would have an average of from thirty to forty villages each to visit, I could put into the hands of each only three or four small portions of Scripture, as many of our larger tracts, and only one hundred copies each of our mere hand-bills. I am grateful for this small number, but the feeling of all seemed to be, as they looked at their distinct fields and then at their portion of tracts and books,— "What are these among so many?"

Ordination.

April 16. I have the pleasure to inform you now, of the ordination of Vathandiah, the fourth native pastor in this station-field. He was examined and approved by the mission, but the ordination was at the direction of the Sangkam at this station. The sermon was by Mr. Chester; the ordaining prayer by the missionary of the station; the right hand of fellowship by pastor Silva; the charge to the pastor by

pastor Christian; and the charge to the people by pastor Yasardian. The sermon was imbued with the spirit and doctrine of the text,—2 Tim. ii. 15. The parts of the native brethren seemed each a little too brief, but studied, evangelical, and appropriate in every particular. The newly ordained pastor, in making the closing prayer, was affected to weeping, and some other eyes also were not dry. It was a simple pouring out of his soul, and had really but three parts in it: “I, O Saviour, am weak and ignorant; but thou hast called me to this work; and I ask only that thou wilt dwell in my heart.” My best desire for him is, that his prayer may be answered; and for the people, that they may labor together with him in the same spirit.

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*TIRUPUVANUM.*

LETTER FROM MR. CAPRON, APRIL 25,  
1863.

MR. CAPRON commences his letter with allusions to the abundant rains which had succeeded to the drought of the previous year, so that great plenty had already followed the former scarcity. But the people did not seem ready to acknowledge in this the goodness of the true God, but rather to feel that now their false gods were propitious, and that it was no time to seek another religion. Referring to stations which had been under his care, and to the field which he is to occupy at Mana Madura, he thus speaks of

*Plans for the Future.*

In my anticipations of future labor, the plan of personally preaching the gospel to the heathen, far and near, is the only one which rises definitely in prospect. My time cannot be occupied with the care of congregations, for there is but one congregation in the [Mana Madura] district, and there are but three remaining in the station-district of Sivagunga. There are no schools in either district now, excepting a station-school. But there are heathen and Romanists, by tens of thousands, and villages by hundreds, which have not been visited, and the call of duty with reference to them

is plain. If the Lord will grant me a small but faithful band of helpers, and send with me his Holy Spirit, I shall enter upon this difficult work with courage and hope.

In the stations of Mana Madura and Sivagunga I find, in the review, two events which have been special trials to me; and in Tirupuvanum, two facts which are encouraging.

*Trials.*

In the little congregation of Sundiur, which I have often spoken of as the one lamp of the Mana Madura station,—always reliable, always burning steadily,—one of the members, a woman, has fallen into sin, and brought dishonor upon the family and upon the congregation. I am relieved to find, by an examination of the Tirupuvanum church records, that she is not, as I had been told she was, a member of this church.

In the Sivagunga congregations, where I have represented that nearly all had left us of whose sincerity I had much distrust, and where I thought I discovered, at the lowest point, a turn of the tide, I am sorry to report that the tide is ebbing still. A catechist, in whose sincerity and piety I had and still have great confidence, has allowed himself to come into conflict with the members of the congregation, who are also his relatives, and has thus exposed them to the temptation of going back to Romanism. He is one of whom I have spoken before as having suffered severe persecution, and the persecution has impelled him to seek redress on some points, at the law.

*Encouragements—Schools Improved.*

In Tirupuvanum, where the village schools had been declining for several months, partly on account of the famine, but partly from the inefficiency of two of the schoolmasters, I have broken up one school, and organized the others so that we have now a larger attendance, and more efficiency than at any previous time since they came into my charge.

In one of the schools, a lad who had been sent away to a distant village by his father, because he refused to rub ashes, has returned, and is as firm in his convictions as ever. I hope to send him to the seminary at the first opportunity for receiving a new class.

*An Inquirer.*

A young man of Tirupuvanum, a Vellala by caste, lately called on me to ask for baptism. He has long been acquainted with the truth, having been instructed to some extent by the missionaries, but much more influenced, apparently, by a graduate of the Pasumalie Seminary—not a catechist, but a writer in the district court. The young man said that he had long been convinced of the truth, but had rubbed ashes occasionally, in order to lull the suspicions of his friends. He felt the sinfulness of such a course, and on this account he wished to commit himself irrecoverably to the Christian religion, by the bold step of publicly receiving baptism. He knew that this would be the signal for persecution, but his mind was prepared to meet it, in the expectation that the time would soon come when its violence would be spent, and he might live in comparative peace.

I felt a strong sympathy for him, and should have been glad to throw around him, for his security, the good influences which are connected with the reception of baptism and an enrollment among the people of God. But I was obliged to say that the good of the church forbade haste in so important a matter; that I must give him an opportunity to prove his sincerity by acknowledging himself a Christian before the community, and by regular attendance on the means of grace; and that I wished to see also, with his mental conviction of the truth, evidence that his heart had been changed by the Holy Spirit. I have been glad since, to see him in church on the Sabbath, and have had conversations and prayer with him.

*Mr. Scudder.*

In the letter from which the preceding extracts are taken, Mr. Capron referred to the death of Mr. Scudder, and the very great loss which the mission had thus sustained. In another letter, dated June 22, he again recurs to this and writes :

It seems to me that his loss to us as a mission is irreparable. I am amazed at what I hear, since his death, of the amount of his missionary labor and of his studies, of the breadth of his plans for the future, in the midst of pressing duties, and the amount of his correspondence. He was never idle. But not only so, he accomplished more than most men could in the time devoted to various objects. He was far advanced in studies which have reference to the philosophy of the Hindoos and the antiquities of India, and it was on this account that the older missionaries, who had not yet become very well acquainted with him, had still begun to be proud of him, as one whose oriental scholarship would become widely known.

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*Nestorian Mission.—Persia.*

LETTER FROM MR. LABAREE, JUNE 2,  
1863.

*New Opposition from the Government.*

THIS letter from Mr. Labaree, giving intelligence of a movement on the part of the Persian Government, opposed to the interests of the mission, would seem to have been detained on the way. It reached the Missionary House at the same time with the letter from Mr. Perkins, dated one month later. But the publication of the two together, may have some advantages, diminishing the solicitude which might perhaps have been excited by the first alone. It will be seen, that while there is occasion for earnest prayer that threatened evils may be averted, there is not, in the opinion of the missionaries, reason for very serious apprehension, but rather occasion to pray with hope. Mr. Labaree writes :

During the past month, not a little suspense and anxiety have been excited in our minds, by information received of

a new blow threatening to descend upon our mission, aimed by the Persian Government, instigated by those faithful stewards of the mysteries of Satan, the Papists. We had heard of the appointment of a new Governor for the Christians of Azerbijan, whose agent, acting under his orders, was expected to arrive soon, to make another effort, in form at least, to check the rapacious Khans in their oppression of the Nestorians.

In the meanwhile we received a confidential letter, informing us of the nature of the orders given to the agent, the facts respecting which the writer had learned privately. The animus of these instructions as regards our mission,—“in great measure aimed at it,”—will be evident from the following abstract given us in this letter.

“The Government states, that it recognizes no other Christian sects in Persia than Armenians, Nestorians, and Catholics; [Chaldeans;] that proselyting from one sect to another is forbidden, and no new creed is to be introduced; that you, gentlemen, did not come to proselyte, preach or exhort, but to educate the children of Armenians and Nestorians, and teach them the sciences. If you proselyte, preach, or exhort, the agent is to put a stop to it, and report to Teheran. By firman, the number of schools in Oroomiah is not to exceed 30, and the pupils 150. No departure from this is to be allowed, and the superfluous schools are to be suppressed. Pupils of these schools are not to be allowed to go to other villages to instruct. There is no permission to open schools in Salmas, or in the village of Khosroabad. Neither the priests (so it is put) of America, nor those of France, are to be allowed to proselyte amongst the subjects of Persia. Any one going to Khosroabad on the part of the Americans, to preach, proselyte or exhort, is to be prevented. Printing of books is not to be allowed without express permission of the agent. No foreigners in these parts are allowed to become own-

ers of landed property. Ringing of church bells is forbidden. Rebuilding churches, and repairing them also, without permission, are forbidden. It is observed that you, gentlemen, have laid out much money at Oroomiah, and have put much into the pockets of the Christians. The Government hears that it is from love of God, but wishes to know in what way the money is expended.”

These instructions, if literally obeyed, would strike a fatal blow at the root of many of our most important operations. They would arrest us in the most fundamental of all our labors as missionaries of the cross of Christ; suspending the carrying out of our great commission to preach the gospel to every creature. They would compel us to abandon the most sacred of all our privileges, and become mere scientific instructors and educators of children; at the same time limiting the number of pupils who may attend upon our instruction, to one hundred and fifty. They place our press under the censorship of a Mussulman agent, ignorant of the Syriac language, who might, if he should choose, appoint a Papist as supervisor of our books. They would at once smother the little fire kindling in Salmas, which we watch over with such tender and affectionate interest.

The limitations in regard to Salmas and Khosroabad in particular, the headquarters of the Lazarists, sufficiently indicate the originators of this hostile plot. The spirit of the Papacy is the same now that it was three hundred years ago, and in Persia that it is in Spain. Its intolerance and its baseness are alike immutable. Grant the power, and it is just as wicked and destructive as in its palmiest days of temporal sovereignty.

#### *Orders not Likely to be Fully Executed.*

Had not long experience proved that any and every order issuing from the present Persian Government, for either good or evil, enjoys only a transient du-

ration of power, we should have serious reason to be alarmed at the destructive orders thus fulminated against us. But the same enemies have often before combined against us, and the Lord has laughed their wicked devices to scorn; so that we have only the stronger assurance that, waiting patiently on Him, we shall see their present designs frustrated.

Mr. Abbott, [English Consul at Tabriz,] to whom we are under great obligations, thinks he will be able to secure a revocation, or qualification of the firman, so far as it affects our labors.

The agent, while on his way here, had repeated interviews with our helpers in Salmas, where he spent several days. He made particular inquiries in respect to their employments, and, in obedience to his orders, directed that our only school there (for Armenian girls) should be closed, and that one of our helpers should cease from his house-building. We have learned, however, since beginning this letter, that he intimated to them that things might go on as before, so soon as he should leave.

Since coming here he has expressed himself in very friendly terms, and, while alluding in general to the orders, has stated that he hoped nothing would occur which would disturb the most pleasant relations. He promises that the person he may appoint, to make him acquainted with the contents of our publications, shall be one of our approving. On the whole, we think we shall not be seriously troubled by him, owing to the somewhat enlightened and liberal views he entertains.

Mr. Labaree refers to "great want among the peasantry," owing to the high price of grain and the low rate of wages for labor, and to the appearance of young locusts in swarms, threatening to do great damage; but states that notwithstanding these distracting influences, there were some favorable religious indications, and the work of the Lord seemed "not stationary."



LETTER FROM MR. PERKINS, JULY 1, 1863.

*The New Agent and his Orders.*

ONE month after the date of the foregoing letter from Mr. Labaree, Mr. Perkins wrote as follows:

Nothing has transpired worthy of record, since our last monthly letter, in regard to the new civil head recently sent here for the Nestorians. Our schools being dismissed for the summer, he fortunately has not the chance to make any demonstration against them at the outset, however strong might be his disposition to do so. He intimated to us, soon after his arrival, that he had orders respecting our work, which he would gradually make known, not being aware that we were in possession of the contents of those orders sometime before he came. On this general subject it is difficult to refrain from giving utterance to deep feelings of indignation at the abusive mockery practiced on the part of the Persian Government, toward the poor, patient, suffering Christians, in thus *pretending* to send them a protector, but one especially charged to deprive them of the privilege of listening to the gospel and having schools for their children,—in accordance with orders, however, which have far more a French and Papal, than a Persian and Mohammedan origin.

While we report these things, as matters of history, we would caution you against being overmuch troubled in regard to the result of them. We have seen too many moral tempests here subside harmlessly, or in fertilizing showers, to anticipate any other result in this instance; while there is just sufficient cause for apprehension to admonish us to "walk circumspectly," and to call us and our patrons to fervent prayer, that the wrath of God's enemies may be overruled for his praise, in the furtherance of the gospel. We are not of those who would turn chronic croakers, though clouds pass over us.

*The Harvest—Locusts.*

There is a fair prospect of a good harvest, notwithstanding the visitation of the locusts, which are now disappearing from the district. The wheat crop is remarkably fine, and only a limited portion of the country has been devastated. The scourge bears very heavily on the villages thus visited; but there will be no lack of bread-stuffs in the country. Yet they are sold at a very high price, and the poor must be sadly pinched. The moral effects of this scourge will, we trust, prove salutary. All hearts are thus made sensible of their dependence on God, and when his judgments are abroad in the earth, the people learn righteousness. One of our helpers writes me thus: "Last Tuesday was observed as a day of fasting, humiliation and prayer, under the scourging hand of the Almighty. It worked with powerful effect on the village. Many who do not attend our preaching, united with us in prayer and fasting. I think, if the village had been previously notified, almost every family would have attended." The people of this village have mostly given up their old superstitious system of periodical fasting. Other villages have in like manner recently observed seasons of fasting and prayer, under God's afflicting hand.

The arrival of a new Prince Governor, within the month, is mentioned—a man from whom no improvement in the administration of affairs is to be expected. This frequent change of rulers, it is said, so far as the people are concerned, "is only changing the men and keeping the pain." A Khan had also arrived, who, "to keep his exchequer from exhaustion, grinds, without mercy, the peasants of his numerous villages, of which Geog Tapa is one." Mr. Perkins then adverted to another topic,—

*Persian Opinions on American Affairs.*

A very common impression in Persia, in regard to the war in America, is that the Americans were rapidly becoming the most formidable nation on the globe—embarked on the career of universal

dominion—and that God has taken this method to break that power in pieces, in mercy to mankind. The source of this impression is found in the European embassies and their journals, at the capital, these giving tone to the only Persian weekly paper in the Empire. The Persians are deeply affected by the war, as the prices of cotton, cotton cloths, and calicoes, have been doubled in consequence of it. The importance of America, as a power in the earth, has thus been greatly enhanced here and elsewhere, as one result of the war, however much at the expense of its moral position. Our missionaries are still the only American representatives in the country, and we trust we shall not dishonor the land of our kindred. The Persians are at least now in a fair way to understand, that that distant country is not altogether "a kingdom of priests."

*The Mission Press—Communicants.*

Our press has been engaged, during the last six months, in printing an interesting work of about four hundred pages, on Pastoral Theology and Homiletics, prepared by Mr. Cochran; and several smaller works, one of them, *The Shorter Catechism*. We now have on hand a small and simple, but able medical treatise, prepared by Dr. Young, which promises to be very acceptable and useful, in preventing, as well as mitigating, the common diseases of the country. Mr. Rhea is preparing his Commentary on Matthew. We hope, before long, to publish Baxter's Reformed Pastor. Our scores of native preachers greatly need a fresh unction from the Holy One; and we know of no human production so well suited as that work to lead them to feel their need, and to seek such a blessing.

Our ordinary labors are steadily prosecuted, and with encouraging indications. Most of the communion seasons, in the numerous places where the ordinance of the Lord's supper is now observed, witness accessions to the number

of the communicants, we trust, of such as shall be saved.

### Mohammedan Expectations.

As has long been the case, the Mohammedans around us are looking for great changes, affecting their religious system, as near at hand. One of the highest nobles of this part of the country, while visiting me the other day, on alluding to the changes and commotions abroad in the world, very thoughtfully said, "Do you know what these things mean? I do; Jesus Christ is about to come."

The common theory of the Mohammedans is, that their own system is soon to fall and be superseded by Christianity; but that, ultimately, Mohammedanism will revive and triumph. This belief may do much to prepare the way for the early prevalence of the gospel among them. Indeed, a feeling of despondency, resulting from that belief, gives a sombre tinge to many of their views and feelings. The period of *Moharrem*, just passed, for example,—a season hitherto of solemn ceremony, as commemorative of the struggle between their revered Imams, the sons of Aly, and their antagonists, for the successorship to their prophet,—was hardly observed here this year. To the question of a member of our mission, "Why is it so?" a Persian Meerza replied, "Who has a heart for such observances, in the fallen state of our country?" Individual cases of more or less religious interest exist among the Mohammedans. This is true of a Persian scribe, who teaches the Persian language in our seminary, and who is apparently very artless and eager for religious instruction. A few days ago, while reading the New Testament with a member of the mission, a melting wave of feeling seemed suddenly to come over him. "My heart burns," said he, as he dropped instantly upon his knees, and sought relief in a fervent, impromptu prayer. The scene was one not soon to be forgotten. One of our

helpers reports, that in the village where he labors, which is partially inhabited by Mohammedans, a Mussulman woman comes to religious services, and weeps as she listens to the words of Jesus.

The steady but strong light of so many scores and hundreds of living Christians, scattered over this part of the country, cannot fail to exert a powerful influence for the truth, on the Mohammedans as well as on their own people; and not only in this province, but also, more or less directly, elsewhere.

It is stated that some of the Nestorian mendicants in Russia, having found their way to St. Petersburg, constituted themselves a committee for their people, and sent a petition to the Emperor, asking for them civil relief. The Emperor referred the case to a bishop, who met it squarely, with the declaration that the Nestorians, as a body, must become members of the Greek church, in order to obtain the desired assistance. If they will do this, the Emperor can extend over them his protecting hand; but this condition, it is believed, the enlightened portion of the Nestorians, at least, will be slow to accept.

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### Eastern Turkey.

#### KHARPOOT.

LETTER FROM MR. BARNUM, JULY 22, 1863.

#### Visit to Kuzzelbash Koords.

MR. BARNUM, when he wrote, had recently returned from a brief visit to Ali Gako, and the Kuzzelbash Koords in the vicinity of Chemishgezek. He writes to give some account of what he saw, and of his impressions respecting that people and the prospect of accomplishing good, by missionary effort among them. The letter is too long to be published in full, but the more important portions will be given. The helper Hadji Hagop accompanied him on the excursion. The first night was passed at an Armenian village, Ashvan, where they saw few persons, all being busy with harvesting, but those whom they met seemed friendly, which was not the case a few years since.

*Chemishgezek.*

Next day, crossing the Euphrates, they reached Chemishgezek, “a city of gardens,” a little after noon. “The place was occupied last winter,” Mr. Barnum writes, “by one of our helpers, and I soon discovered that a very perceptible change had been wrought since my last visit there. We have considered it one of the hardest places in all our field, but it now looks as though it might, after faithful culture, be as fertile as many others. Quite a number of men call themselves ‘brethren,’ and appear intelligent and wide awake. It is an important place in itself, and important from the fact that the gospel has not been planted in any part of that whole region.” Next morning, after a short ride, they breakfasted with a Koord who calls himself a Christian, and seems sincere in this, though very ignorant, and the same day came to the tents of Ali Gako, often mentioned, heretofore, in the Herald. “The Koords all leave their villages in the summer, and go, with tents and flocks and herds, to some place where they can find water and pasture. The country is very mountainous, and only a patch of land here and there is capable of cultivation. Every such spot in the neighborhood of a village is appropriated to the raising of grain, and pasture must be sought in the regions beyond.”

*Ali Gako—Ignorance of the People.*

I was much disappointed in not finding Ali Gako at home. We were, however, cordially welcomed by his family, and as it was Saturday, we could do no better than to spend the Sabbath, according to our original intention. It did not seem much like the Sabbath. Some light has entered this Koordish clan, but not enough to secure the observance of the Lord’s day, especially at a busy season of the year, like the present. Whether it was the result of our presence I cannot say, but there was less than the ordinary amount of work going on during the day. Ali Gako’s wife is evidently a very worldly-minded woman. She appeared in three different silk dresses during the day. They have eleven children, and the father greatly desires to educate them. One of the sons reads Turkish tolerably well, and some of the others can read a very

little. I saw no other Koords who can read, though I heard of some who are said to do so. The priesthood among the Kuzzelbashes is a distinct line of succession, like the Levitical office of old, and these religious teachers are held in great esteem. The office they regard as a most sacred one, and yet the old priest whom we saw, was one of the most ignorant and unthinking men I met among the Koords. I presume that not one in a hundred of these priests knows how to read. There is a great diversity of feeling among the Kuzzelbashes, as I infer from all that I have been able to learn from them and from others. Most of those with whom we conversed said that they believed in Christ, as the Son of God and the Saviour of men, but when asked how a sinner was to be reconciled to God, the general reply was, “By repenting of sin;” though some said that Christ availed as an intercessor. Nearly the whole burden of our talk with them was to exhibit the nature of sin, and, in the simplest language possible, to show how the sinner may be saved through Christ. I determined to know nothing among them during my short visit, but Christ and him crucified.

*Religious Prospects among Them.*

You will wish to know what are the prospects in regard to the evangelization of this people. My own mind is not sufficiently made up, to enable me to express a decided opinion. Of one thing, however, I feel fully persuaded,—that in Ali Gako’s clan the gospel has already accomplished much towards outward reformation. The testimony of nearly every man with whom I conversed was substantially as follows: “We used to kill and steal and do just what we liked, until our Agha received the gospel, five or six years ago. Since that time he opposes our doing any thing bad. He all the time tells us that we must not steal, must try to live in peace with others, and do to others what we wish them to do to us. We have not left off

all our iniquity, but there is nothing like what there used to be among us." I do not know enough of Koordish nature, of the power of conscience among them, of their susceptibility to deep spiritual impressions, to be able to express a decided conviction that the preaching of the gospel here would be attended, at present, with marked results in the way of soul-saving. This, of course, is the work of the Holy Spirit; but the extent of the harvest depends largely upon the character of the soil in which the seed is sown. The people have been trained to deception, lying, theft, robbery, war and murder. This is their trade; and this mode of life, this training, has had the effect, apparently, of deadening the moral nature.

Ali Gako, it is said, opposes the old custom of the people to take private revenge, and insists upon seeking justice in the courts; but a recent instance is mentioned to illustrate the character of the people, in which a young man regarded himself, and was regarded, as a hero, because he had killed the relative of a murderer, thus taking satisfaction according to the *lex talionis*. Our brother continues:

The Koord of whom I wrote some months ago, as having come to talk with Hadji Hagop in regard to his salvation, was away. We inquired after him, and all said that up to the present time he has led an honest life. But all this does not answer the question as to the prospect of making the gospel a saving power among this strange people. On the one hand, they appear indifferent and unimpressible under the presentation of religious truth. On the other, they profess to be very anxious to have the gospel preached to them. They certainly are not *opposed*; and as they know something of the truth, this readiness to hear it is an encouragement not to be thoughtlessly disregarded; especially as they are nominally Mohammedans, and their acceptance of it might be the entering wedge towards giving the gospel to the Turks. I have considerable hope that they will accept

Christianity in very deed, though it may be only after very persevering labor. Yet this can be determined only by actual experiment.

#### *Political Condition.*

There are, however, some serious difficulties in the way of making the experiment at present, the chief of which is the unsettled state of the Koords themselves. They are divided into clans, each with its own chief and possessions, something after the fashion of the feudal systems of the middle ages. Each clan has a separate organization, and a government within itself. Theoretically, they do not acknowledge the right of the Government of the land to interfere in their concerns. Some voluntarily, and others through fear, have returned to submission, while the majority still maintain their independence of Turkish authority. I was told that, ten years ago, it would have been simply impossible for me to make the tour which I have just made among them. Ali Gako strives for peace, and the fact that he is unwilling to fight, encourages a neighboring, hostile clan to prey upon him.

After leaving his tents, Monday morning, I met him on his way home. He had heard that I had come, and was hastening to see me. We spent nearly two hours together, and he told me some of his trials. He is resolved to try, by every expedient, to secure the protection of Government; but if he does not succeed, he says he shall be obliged to resort to his old argument with his enemies—the sword—in self-defence. Every man carries a gun, or sword, or both, even when going to the fields to work. They all said they would rejoice to live in peace with their neighbors, and throw aside their weapons, but this would be the signal for their enemies to rush upon and plunder them. Ali Gako has under his control twelve or fourteen villages, and can put about 500 men under arms. This is about the

ordinary strength of the clans in that region, but some of the more distant ones are said to be able to call 1,000 men into the field. We sent a helper to this clan, two or three months ago, but the whole region was in such an unsettled state that it was not considered best for him to remain. It was my intention to go about somewhat extensively among the Kuzzelbashes, but finding that nearly all the chiefs in the region were away from home, I concluded to wait for a more favorable opportunity.

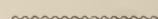
I feel that a great weight of responsibility rests upon us in regard to the Koords, especially the Kuzzelbash portion of them; since they are accessible, to some extent at least, to missionary labor. We inquired of Ali Gako's men as to the number of clans in that one region, and they counted forty-six, and said there were probably more which they did not then think of. These are all Kuzzelbashes, and according to the representations of these men, the fifty or more tribes contain a population of more than 100,000 souls. In other parts of our field there are other Kuzzelbash tribes, though much less in number, besides large numbers of the regular Koords. They live among the mountains, many of them in places almost inaccessible. It would not surprise me to learn that there are 300,000 in all, within the bounds of this station alone. Oh, how black, as midnight, is the darkness resting on these mountain regions! God grant that the day of redemption may speedily dawn upon them.

#### *Perchenj—Emigration to Russia.*

Our helper Bedros, and his family, have been spending two or three weeks at Perchenj, one of the out-stations on the plain. They came back yesterday, rejoicing greatly at the opportunity which they had had of declaring the truth to the Turks, of both sexes. Bedros had almost daily opportunities for conversing with the men, and there was

much inquiry as to the faith of the Protestants. His wife, too, was treated with a good deal of respect by the women.

There is great excitement here at present, among the Christians, in regard to going to Russia. I suppose there are Russian agents secretly at work, persuading the people to emigrate. At this distance from the seat of government, Christians do not get equal justice with the Turks, and they have been led to believe that they will be the special favorites of the Russian Government, receiving land free, and having no taxes to pay. The present season, too, is one of unusual scarcity. For some months there has been a sort of panic, and breadstuffs have borne almost famine prices. For these reasons, large numbers of the rayahs are making their arrangements to go, and a goodly number have gone already. Some of our village Protestants, I learn, are on the move, and others in the city would be, but for our influence against it. I do not know whereunto this thing will grow, or how it will affect the gospel work.



#### *E R Z R O O M.*

LETTER FROM MR. POLLARD, JUNE 6, 1863.

MR. POLLARD writes from Trebizond, where he was spending a few weeks, but with special reference, first, to another out-station, Melikan, which had been occupied for about six months. A teacher, Harootune, was sent there in December, in accordance with an earnest request sent from the place by letter. Several families in the village are openly Protestant, but in another village near, there were those who were much displeased at the presence of the teacher, and endeavored, in various ways, to cause him to leave; and at length resorted, or at least designed to resort, to violence.

#### *The Persecutor Disarmed.*

Mr. Pollard writes:

One Sabbath, after the morning meeting, and after H. had taken his break-

fast, he returned to his room and found a stranger sitting there,—a tall, stout fellow, with an instrument in his hand, resembling an ancient battle-axe. He was much surprised at his conduct, and began to suspect that he had come for no good purpose. This was soon made evident, since the man, whom he describes as a regular "Goliath" in appearance, began to pour forth a torrent of abuse upon him and the Protestants generally. The owner of the house and some other brethren coming in, and hearing this, were unable to endure it, but began to reply in a similar manner. Both sides becoming much excited and angry, H. saw that they were likely to come to blows. He therefore stood between the parties, and begged the brethren to desist from further controversy, saying, It is now time for our meeting. Then turning to the man, he requested him to wait a little, until they had had time to read the Word of God, sing, pray, &c. "After that," he said, "you may do what you please. Even a robber Koord, if he is about to kill a man, and he begs for a little time to pray and call upon his God, will he not grant it? Of course he will." Hearing this, the man sat down and waited while Harootune sang a hymn, read a chapter from the Testament, remarked upon it, and offered prayer. H. then seated himself, waiting to see what the man would do or say. The persecutor, who had come with such hostile intentions, now spoke, but in a manner greatly changed. "I have erred," he said, "forgive me. I supposed you were bad people and unbelievers. I was thus informed; but now I find that I was mistaken and deceived. I find that you know God, and that the truth is with you." After this he conversed in a friendly way with the brethren, and acknowledged that others had stirred him up to come and punish the teacher, and if possible drive him from the place. When he returned to his own village, he began to relate what had happened, and

to preach to others the things which he had heard. After this, on several occasions, he came to H. and wished to converse with him respecting the truth.

### *Schools at Erzroom.*

At Erzroom we have various signs of progress in the good work. The number of scholars in our schools is increasing rapidly. One year since, the number of boys and girls was about 25, and we were informed that, previously, it had never been more than this. On Thursday, April 30th, we had a school examination, which passed off very pleasantly, at which there were present about 60 pupils, and among the spectators some 30 women, most of whom had probably never visited the chapel before. Many men were prevented by business from attending, but the whole number of persons present, about 100, was doubtless more than had ever attended a Protestant school examination in Erzroom before, or ever visited the Protestant chapel. All were much interested, and the good effect of the examination was soon manifest. Four days afterwards, nine new girls were brought to the school by their mothers, who begged the teacher to take charge of them. The same day six new boys came, and two days after, several more new scholars, making the whole number of pupils 80,—39 girls and 41 boys. Still the numbers continue to increase, and we are now greatly troubled to find places for the schools, having *two large schools*, and but *one small school-room*. No sufficiently large and suitable place can be hired. How happy we should be if we had but *one hundred dollars*, with which a large and pleasant school building could be erected, on ground belonging to the Board, and thus the school rent be stopped. But we have reason to thank God and take courage.



## Central Turkey.

AINTAB.

LETTER FROM MR. SCHNEIDER, JULY  
1, 1863.

## Ordination at Killis.

THE Herald for September contained notices of no less than four ordinations of native pastors over evangelical churches in Central Turkey, which occurred in the month of May. Mr. Schneider now mentions another, that of Thomas Kalfa, at Killis. The call of the church was given a year previously, but circumstances had occasioned delay, and he was not ordained until the 28th of June. Dr. Pratt, of Marash, was prevented from meeting with the council, and no delegate was present from that church. The council was therefore composed of the two native pastors and two delegates from Aintab, the native pastor from Aleppo, and Mr. Schneider; and our brother remarks: "It is a pleasing fact, that we have progressed so far in our work that so important a matter as the ordaining of a man to the ministry can be accomplished with the presence of only one missionary."

## Examination of Candidate.

Respecting the examination of the candidate, which took place June 27, Mr. Schneider writes:

The young pastors entered into it with great interest, taking an active part throughout. Their questions were appropriate, bringing to view the fundamental doctrines of the gospel. The examination continued nearly three hours, and had not the setting of the sun admonished us that night was approaching, it would have been protracted another hour, or more. Such was the interest manifested, that it was difficult to bring it to a close. The council cheerfully and cordially decided to proceed to the ordination on the following day. There were many persons present, among whom were Armenians and others not Protestant, to witness the proceedings, and all seemed highly gratified with the result. All doubtless felt, as some one said, "This is the true way

of inducting men into this office." A woman, not a Protestant, expressed the sentiment and feelings of others, when she remarked, "The man who can answer the questions proposed here, must be able to feed the flock."

## Public Services.

On the following day the ordination services took place. The church was crowded, and many females were unable to gain admittance. There were about seven hundred present,—some estimates make the number greater. The sermon and the ordaining prayer were allotted to myself. Rev. M. Nazar, from Aleppo, gave the charge to the pastor, which was short but appropriate. The newly ordained pastor was so much affected that, unable to stand upright any longer, he bowed himself to the ground and wept freely. After thus giving vent to his feelings for a short time, he recovered himself, and resumed an erect position. The duties of the preacher had been particularly urged in the sermon; and during the consecrating prayer,—always a solemn exercise,—very many all over the church were in tears, and he was much moved. The fountain of feeling having thus been stirred within him, when formally addressed on the solemnity of his duties, he could no longer restrain his emotions, but was carried away by them, as by some irresistible torrent. Rev. H. Krikore gave the right hand of fellowship, and Rev. Polat Avedis addressed the church and congregation. Both were appropriate and happy in their remarks. The benediction, by the new pastor, closed the services.

The exercises were participated in by the large audience with deep interest, from the beginning to the end. Very many of those present have not been accustomed to listen quietly to religious services, and we feared that such a crowd would be restless and thus create disturbance. But quiet and attention reigned. All seemed not only interest-

ed, but especially gratified, and the impression of the whole scene was evidently highly favorable. Some were overheard to say, as they retired, "We came here merely to look on as spectators, but we have seen and heard wonderful things." The pastor commences his labors under very interesting circumstances. May the blessing of the Lord rest on the solemn and responsible connection thus formed. Both the church and community were filled with gratitude in having at last secured the long-deferred desire of their hearts. They are to pay half the salary, besides supporting their two schools.

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EMBARKATION.

Rev. GEORGE WASHBURN and wife, of the Western Turkey mission, sailed from Boston for Liverpool, August 19, on the way to Constantinople.

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ANNUAL MEETING OF THE BOARD.

The American Board of Commissioners for Foreign Missions will hold its next Annual Meeting at Rochester, N. Y., (in the church of Rev. Dr. Shaw,) commencing on Tuesday, October 6, at four o'clock in the afternoon. Rev. E. L. Cleaveland, D. D., of New Haven, Conn., is the appointed preacher for the occasion. The sermon will be delivered Tuesday evening.

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DONATIONS.

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Auburn, High st. cong. ch. and so. 46 00
Brunswick, A lady, 10 00
Gorham, Cong. ch. and so. 132 36
North Bridgton, Cong. ch. and so. 5 06
North Yarmouth, A friend, 2 00
Portland, Mrs. Elizabeth Greeley, wh. with prev. dona. constitute
NICHOLAS L. HUMPHREY, and Rev. C. H. EMERSON H. M 100; a member of the State st. cong. ch. to cons. Mis. S. W. PARRIS, Mrs. P. WARREN, Mrs. S. S. H. ACRY, Miss H. D. WHITMAN, and Mrs. CAROLINE W. BROOKS, H. M. 500; 3d cong. ch. and so. coll. 151,27; m. c. 50,47; Horatio Illsley, 5; St. Lawrence st. chapel, 20; 829 74
Saccarappa, James Haskell, 6 00
Waterford, Cong. ch. and so. 45 00
Yarmouth, Centre cong. ch. and so. 80 00-1,156 16

Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Temple, Cong. ch. and so.	7 00	
Kennebec co. Conf. of chs.		
Waterville, Cong. ch. and so.	8 50	
Winthrop, J. Chandler,	10 00-18 50	
Lincoln co. Aux. So.		
Alna, Cong. ch. m. c. 6,15; a friend, 3;	9 15	
Bath, Charles Clapp, Jr., to cons		
Rev. S. S. DRAKE an H. M. 50;		
Winter st. cong. ch. and so. m. c. 60;	110 00	
Boothbay, Cong. ch. and so.	13 00	
Rockland,	58 55	
Topsham,	40 50-231 20	
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Acton, Cong. ch. and so.	11 00	
Buxton, G. W. C 5; North cong. ch. and so. 9,35;	14 35	
Saco, 1st cong. ch. and so.	60 01	
South Sanford, Cong. ch. and so.	3 00	
Wells, 1st cong. ch. and so. 25;		
2d do. 25,50;	50 50-138 86	
		1,551 72
Bucksport, Elm st. cong. ch. and so.	50 00	
Calais, 1st cong. ch. and so. m. c.	36 85	
Farmington, Cong. ch. and so.	21 30	
Lewiston, Pine st. do. 100; A. D. Lockwood, 100, to cons. WILLIAM J. BURNHAM an H. M.;	200 00	
North Waterford, W. W. Greene,	40 00	
Norway, Cong. ch. and so.	8 00	
Stockton,	40 00	
St. Stephen, N. B. cong. ch. and so.	98 00	
Warwick, Trin. cong. ch. and so.	30 00-521 16	
		2,075 88

NEW HAMPSHIRE.

Cheshire co. Aux. So. George Kingsbury, Tr.		
Roxbury, Mrs. L. D. Nims,	2 00	
Walpole, Evan. cong. ch. and so.	22 05	
Westmoreland, 1st cong. ch. and so.	12 30-36 35	
Grafton co. Aux. So.		
Bath, Cong. ch. and so.	6 35	
Bristol,	8 00	
Canaan, Cong. ch. and so. for Syrian mission,	11 00	
Danbury, Cong. ch. and so.	5 00	
Littleton,	68 00	
Orfordsville,	5 00	
Piermont, Mrs. J. Crook,	5 00	
West Orford, Cong. ch. and so. m. c.	11 00-119 35	
Hillsboro' co. Aux. So. E. S. Russell, Tr.		
Goffstown, Cong. ch. and so.	41 43	
Mason Village,	20 00	
Pelham, E. W. Tyler,	2 00-63 43	
Merrimack co. Aux. So. G. Hutchins, Tr.		
Concord, 1st cong. ch. and so. m. c. 11 00		
Fisherville, Cong. ch. and so. 23;		
Rev. W. R. Jewett, 5;	28 00	
Pembroke, Cong. ch. and so.	26 90	
Pittsfield,	36 75	
Warner,	39 00-141 65	
Rockingham co. Conf. of chs. F. Grant, Tr.		
Auburn, Cong. ch. and so.	10 00	
Epping,	20 00	
Exeter, 2d do.	76 25	
Plaistow and North Haverhill,		
Cong. ch. and so.	38 00	
South Newmarket, Cong. ch. and so.	13 76-158 01	
Strafford Conf. of chs. E. J. Lane, Tr.		
Barrington, Cong. ch. and so.	20 00	
Dover, Belknap ch. 42; 1st cong. ch. and so. coll. 160,50; m. c. 15; 217 50		
Farmington, Cong. ch. and so.	20 00	
Tamworth,	43 10-300 60	
Sullivan co. Aux. So. N. W. Goddard, Tr.		
Clairemont, D. M. Ide,	5 00	
Cornish, Cong. ch. and so.	7 75	
Meriden, Cong. ch. and so. 63; m. c. 41,20;	104 20-116 95	
		936 31

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Danville, Cong. ch. and so.	50 00
East St. Johnsbury, do.	13 00
St. Johnsbury, 2d do. m. c. 65,93;	
Centre, 1st do. 12;	77 93—140 93
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Essex, Four sisters of the cong.	
ch.	10 00
Hinesburgh, Cong. ch. and so.	23 00
Williston, do.	58 68—91 68
Franklin co. Aux. So. C. B. Swift, Tr.	
East Berkshire, Richard Smith,	
10th Vermont volunteers,	10 00
Enosburg, Mrs. R. S. Nichols, 25;	
George and Elmira Adams, to	
cons. ARVILLA ADAMS an H. M.	
100;	125 00
Sheldon, William Morse,	2 00—137 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Chelsea, Cong. ch. and so.	42 00
Newbury, do.	40 00
Thetford, White River cong. ch.	
and so. to cons. EDWIN L. DUT-	
TON an H. M.	126 00
Vermshire, Cong. ch. and so.	8 00
Wells River, Cong. ch. and so.	
wh. with prev. dona. constitute	
FRANK DEMING an H. M.	63 40
West Randolph, Cong. ch. and so.	24 50
Williamstown, G. A. and F. W.	
Ainsworth, 15; Rev. P. F. Bar-	
nard, 5; others, 7,25;	27 25—331 15
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Craftsbury, Cong. ch. and so. m. c.	
15,05; Moses Root, 10:	25 05
Derby, Cong. ch. and so. m. c.	7 05—32 10
Rutland co. Aux. So. J. Barrett, Tr.	
Clarendon, F. Button, 40; cong.	
ch. and so. 60; to cons. PHILIP	
EDGERTON an H. M.	100 60
Pittsford, Cong. ch. and so. for	
China mission,	9 50
Poultney, Cong. ch. and so. 37,73;	
m. c. 3,71;	41 44
Rutland, Cong. ch. and so. m. c.	22 20
West Rutland, do.	22 00—195 14
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, Josiah Wood, 10; Mrs. E.	
H. Evans, 40; cong. ch. and so.	
36,25; m. c. 4; wh. with prev.	
dona. cons. Rev. CHARLES W.	
THOMPSON an H. M.	90 25
Berlin, Cong. ch. and so. m. c.	8 00
Montpelier, do. coll 106,51; m. c.	
17,03;	123 54
Waitsfield, Cong. ch. and so.	33 00—254 79
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Central cong. ch. and	
so.	61 67
Dummerston, Cong. ch. and so.	13 28
Fayetteville, do.	4 00
Grafton, E. H. Pettingell,	2 00
Peru, Cong. ch. and so.	31 00
Townshend, 1st do.	23 00
West Townshend, Rev. S. S. Ar-	
nold, 10; m. c. 1,12;	11 12—149 07
Windham co. Aux. So. Rev. C. B. Drake	
and J. Steele, Trs.	
Hartland, Cong. ch. and so.	16 00
Norwich, do.	22 56
Pomfret, do.	10 00
Windsor, Cong. ch. and so. la.	
35,82; gent. 33,07; m. c. 9,95;	78 84—127 40
	1,459 26
Bennington, 2d cong. ch. and so.	63 16
Bennington Centre, 1st cong. ch. and	
so. coll. 125,92; m. c. 30,67;	156 59
Stowe, Cong. ch. and so.	33 50—253 25
	1,712 51

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Eastham, Barnabas Freeman,	5 00
North Falmouth, Cong. ch. and so.	50 00
Truro, 1st do.	20 00—75 60

Berkshire co. Aux. So.

North Becket, Cong. ch. and so.	49 30
Pittsfield, 1st do.	750 18
Sheffield, Cong. ch. and so.	51 00
South Adams, do.	95 00
Stockbridge, do. m. c.	45 00
Williamstown, Cong. ch. and so.	
430,52; m. c. 76,08;	506 60
Windsor, Cong. ch. and so.	30 10—1,527 28
Boston, (Of wh. fr. Pent. fem. ref. m. c. 9;	
Mrs. Lyman Beecher, 20; Rev. H. B.	
Hooker, 100; a friend, 213; do. 50;	
do. 7; do. 1; L. B. Horton, 5; anonym-	
ous, 400;)	1,760 57
Brookfield Asso. W. Hyde, Tr.	
North Brookfield, A friend,	5 00
Ware, W. Hyde, to cons. Rev. O.	
W. MERRILL and Rev. LEBBEUS	
B. FIFIELD H. M.	100 00—105 00
Essex co.	
Andover, A friend, 1,72; South ch.	
m. c. 37,54;	39 25
Boxford, 1st cong. ch. and so.	65 75
Lawrence, A member of the Law-	
rence st. ch. wh. with prev. dona.	
cons. JOHN N. PARTRIDGE an	
H. M.	
Lynn, 1st cong. ch and so. m. c.	40 47
Methuen, do.	24 66
North Beverly, Cong. ch. and so.	5 00
Salem, Tab. ch. and so. m. c.	21 94—247 08
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury Mills, J. B. Webster to	
cons. Mrs. J. B. WEBSTER an	
H. M.	100 00
Amesbury and Salisbury Mills,	
Cong. ch. and so. coll. 17,76; m.	
c. 21,64;	39 40
Bradford, Cong. ch. and so.	152 64
Groveland,	11 50
Haverhill, North do. coll. and m. c.	
150,64, to cons. Mrs. MARY FRAN-	
CES JOHNSON an H. M.; West	
par. cong. ch. and so. 63;	213 64
Newburyport, 4th relig. so. 155;	
North cong. ch. and so. 55;	210 00
West Amesbury, Cong. ch. and so. 189 20	
West Newbury, 1st par. and m. c. 30 00—946 38	
Essex co. South Aux. So. C. M. Richardson, Tr.	
Friends, 25; do. 1;	26 00
Lynnfield, 2d cong. ch. and so. m. c.	5 75
Lynnfield Centre, Evan.	3 35—35 10
Franklin co. Aux. So. L. Merriam, Tr.	
Buckland. Mrs. Acsah Ward, dec'd, 5 00	
Conway, Cong. ch. and so. m. c.	47 56
Greenfield, 2d cong. ch. and so.	80 00
Leverett, Cong. ch. and so.	17 25
South Deerfield, Myron E. Stowell,	
of 21st Mass. vol. 10; savings of	
Mary Avery, dec'd daughter of	
Rev. Perkins K. and Hannah A.	
Clark, 15,67; 1st cong. ch. and	
so. 90; wh. with prev. dona.	
cons. MYRON E. STOWELL an	
H. M.	115 67
Warwick, Trin. so. m. c.	5 00—270 48
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Agawam, Cong. ch. and so.	21 26
Chicopee, 2d do. 131,27, to cons.	
RUSSELL S. FURNEY an H. M.;	
3d ch. coll. 85,97; m. c. 102,19;	
to cons. SILAS MOSMAN and	
CHARLES O. LINCOLN H. M.	319 43
E. Longmeadow, Cong. ch. and so. 80 00	
Holyoke, 2d ch. wh. with prev.	
dona. cons. ANDERSON ALLEN	
an H. M.	44 35
Longmeadow, Cong. ch. and so.	
gent. 210,58; la. 77,45; m. c.	
55,16;	343 19
Monson. A. W. Porter, 500; Alfred	
Ely, 10; cong. ch. and so. 74,50; 584 50	
Southwick, Cong. ch. and so. m. c.	4 85
South Wilbraham, Cong. ch. and	
so.	31 57
Springfield, Balance remaining in	
hands of the com. of arrange-	
ments for ann. meeting of 1862,	
per E. Hayes, Tr. 100; North	

ch. coll. 82,51; m. c. 45,04;			
Olivet ch. 38,87; 1st ch. coll.			
93; m. c. 119,82; South ch.			
361,72; 840 96			
West Springfield, 1st ch. and so.			
m. c. 39 26			
Westfield, Mrs. Henry Hooker,			
10; 1st ch. coll. 39; m. c. 72; 121 00-2,430 97			
Hampshire co. Aux. So. S. E. Bridgman, Tr.			
Amherst, L. Hallock, 1 00			
Granby, La. benev. so. 41 45			
Hadley, 1st cong. ch. and so. 72,85;			
North do. 22; 94 85			
Northampton, S. W. Hopkins, 10;			
Mrs. B. N. 5; 1st cong. ch. and			
so. coll. 369,70; m. c. 158,24;			
Edwards ch. m. c. 49,37; coll.			
52,42; 644 73			
Plainfield, Cong. ch. and so. 64 39			
Southampton, do. 30 00			
Westhampton, do. wh. with prev.			
dona. cons. Rev. JESSE BRUSH			
an H. M. 26 72			
Williamsburg, Cong. ch. and so. 131 62-1,037 76			
Middlesex co.			
Bedford, Trin. cong. ch. and so.			
coll. 46,85; m. c. 15,50; 62 35			
Cambridgeport, 1st evan. cong. ch.			
and so. 110 22			
Charlestown, 1st cong. ch. and so.			
m. c. 13 95			
East Cambridge, Evan. cong. ch.			
and so. m. c. 3 90			
Lincoln, Cong. ch. and so. to cons.			
Miss MARY F. WESTON an H.			
M. 100 00			
Newton Corner, Eliot ch. and so.			
R. W. Holman, 30 00			
Reading, Richard Parker, 10 60			
Winchester, C. Richardson, 10 00-310 42			
Middlesex Union Conf.			
Billerica, Bowman W. Patten, 33d			
Mass. vol. 2 00			
Concord, Mrs. Samuel Hoar, 10 00			
Groton, Union ortho. ch. and so.			
coll. 102,15; m. c. 45,60; 147 75			
Littleton, Otis Manning, 25 00-184 75			
Norfolk co.			
Dedham, E. Paul, 10 00			
North Wrentham, Cong. ch. and so. 5 00			
Sharon, do. 43 81			
Roxbury, Eliot ch. and so. m. c.			
5,45; Moses Day and family,			
140; W. F. Day, 15; Vine st. ch.			
and so. m. c. 37,57; 198 02			
West Medway, Cong. ch. and so. 79 35			
West Roxbury, South evan. ch.			
and so. m. c. 25 21-361 39			
Old Colony Aux. So.			
Middleboro', 1st cong. ch. and so. 5 50			
North Fairhaven, A friend, 1 00-6 50			
Palestine Miss. So. E. Alden, Tr.			
Abington, 1st] par. gent. 126,90;			
la. 63,70; m. c. 46; 236 60			
Cohasset, 2d cong. ch. and so. 40 00			
South Weymouth, Cong. ch. and			
so. la. for native helper, 50; m.			
c. 12,55; 62 55-339 15			
Plymouth co.			
Kingston, Evan. ch. and so. 20 00			
Marshfield, A friend, gold and prem. 3 12			
North Scituate, Trin. cong. ch.			
and so. 12 10			
Plymouth, 3d cong. ch. and so. of			
the Pilgrimage, to cons. JESSE			
HARLOW an H. M. 122 85-158 07			
Taunton and vic.			
East Attleboro', Cong. ch. and so. 23 00			
Worcester co. Central Asso. W. R. Hooper,			
Tr.			
Berlin, Cong. ch. and so. m. c. 33 17			
Worcester, David Whitcomb,			
1,000; a friend, 6; 1st ch. and			
so. m. c. 250; by W. R. Hooper,			
16,70; 1,272 70-1,305 87			
Worcester co. South, W. C. Capron, Tr.			
Whitinsville, Cong. ch. and so. m. c.			
541,67; coll. 353; to cons. JAMES F.			
WHITIN, Mrs. L. C. FLETCHER, P.			
WHITIN DUDLEY, WILLIAM KENDALL,			
and ISRAEL PLUMMER H. M. 894 67			
12,049 44			
Chelsea, Chestnut st. ch. A. L. W.			
39,52; Winnisimmet ch. and so.			
m. c. 16,73; 56 25			
Mass., A vol. soldier, 15 00-71 25			
12,120 69			
Legacies. — Southampton, Warham			
Searl, by T. P. Bates, Ex'r,			
(prev. rec. 40,) 10 00			
Southwick, Rebecca Bingham,			
divi. Western Bank stock, 36 00			
Springfield, Israel Kellogg, by Jo-			
seph C. Bridgman, 3 00			
Woburn, Stephen Richardson, in			
part, 75; less expenses, 4; 71 00-120 00			
12,240 69			
CONNECTICUT.			
Fairfield co. East, Aux. So.			
Bethel, Seth Seelye, to cons. ELIZA-			
BETH B. SEELYE an H. M. 100 00			
Danbury, Mrs. Catharine Stevens, 15 00			
Stratford, Cong. ch. and so. coll.			
77; m. c. 78; wh. with prev.			
dona. cons. SAMUEL E. CURTIS			
and GOULD BLAKEMAN H. M. 155 00-270 00			
Fairfield co. West, Aux. So. C. Marvin, Tr.			
Fairfield, Mrs. A. H. Kellogg, 10 00			
Greenwich, 2d cong. ch. and so.			
m. c. 10 37			
Stamford, Rev. L. W. Bacon, 10;			
R. E. Rice, 50; 60 00			
Wilton, A thank-offering, 15 00-95 37			
Hartford co. Aux. So. A. G. Hammond, Agent.			
Collinsville, Cong. ch. coll. 42,55;			
m. c. 32; 71 25			
Hartford, Centre ch. m. c. 20,60;			
Mrs. T. S. Williams, to cons.			
Mrs. D. C. SCUDDER an H. M. 100;			
120 60			
Hartland, Cong. ch. and so. 13 00			
Marlboro', do. 30 00			
New Hartford, North do. 42 47			
North Manchester, Cong. ch. and			
so. wh. with prev. dona. cons.			
WILLIAM SCOTT an H. M. 83 25			
South Windsor, 1st cong. ch. and			
so. 52 27			
Suffield, A friend, 50; 1st cong.			
ch. and so. la. 36; 86 00			
Unionville, Cong. ch. and so. 28 28			
West Avon, do. 21,17; m. c. 9,58; 31 05			
Windsor, 1st cong. ch. and so. wh.			
with prev. dona. cons. Mrs.			
LAURA MATHER an H. M. 50 00-611 17			
Hartford co. South, Aux. So. H. S. Ward, Tr.			
Middletown, 1st ch. gent. and la. addi-			
tional, 101,01; a friend, by Charles			
Boardman, 100; South ch. gent. and			
la. 43,58; 244 59			
Litchfield co. Aux. So. G. C. Woodruff, Tr.			
South Canaan, Cong. ch. and so. 14 74			
Terryville, do. m. c. 8 03-22 74			
Middlesex Asso. J. Marvin, Tr.			
Killingworth, A friend, 5 00			
New Haven City, Aux. So. F. T. Jarman, Agent.			
New Haven, Joel Mann, 10; H. Cham-			
pion, 5; Mrs. A. Skinner, 5; Daven-			
port ch. m. c. 5,70; South ch. 7,35; 33 05			
New Haven co. East, F. T. Jarman, Agent.			
Branford, Rev. T. P. Gillett, 30 00			
Madison, Cong. ch. and so. 110,25;			
North do. 30; 140 25			
Fairhaven, 2d cong. ch. and so. 26 06-196 31			
New Haven co. West Conso. W. Atwater, Tr.			
New Haven, 3d cong. ch. and so.			
63; Nancy Hemmingway, 2; a			
friend, 35; 100 00			
Oxford, Cong. ch. and so. 41,66;			
m. c. 5,87; 47 53			
Prospect, Cong. ch. and so. 6 62			
Waterbury, Mrs. R. W. Carter to			
cons. FRANKLIN CARTER an			
H. M. 100 00-254 15			

New London and vic. and Norwich and vic.	
C. Butler and Lewis A. Hyde, Trs.	
Greenville, Cong. ch. and so.	61 23
Groton Bank, do.	51 00
New London, 1st cong. ch. and so.	
m. c. 84,83; Henry P. Hazen,	
125; Thomas W. Williams, 125;	
to cons. Mrs. ELLEN WILLIAMS	
HYDE of Stonington an H. M.	334 83
Mohegan, Cong. ch. and so. m. c.	20 01
Mystic Bridge, Mrs. Eliza Mallory,	
100, to cons. Mrs. ANNA B.	
HOLMES an H. M.; cong. ch.	
and so. m. c. 12,35;	112 35
Norwich, Cong. ch. and so. m. c.	
42 20; William Williams to cons.	
Mrs. ANN B. WILLIAMS an H.	
M. 100;	104 20—683 62
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. and so.	2 25
✓ Columbia, do. m. c.	5 25
Kelloggville, Cong. ch. and so. m. c.	30 00
Rockville, 2d cong. ch. and so.	69 07
Somers, Mrs. Orin Pomroy,	20 00—126 57
Windham co. Aux. So. G. Danielson, Tr.	
Ashford, 1st cong. ch. and so.	22 00
East Hampton, 1st do. to cons.	
CHAUNCEY BEVIN an H. M.	124 67
Putnam Village, Cong. ch. and so.	
43; m. c. 12;	55 00
Scotland, Cong. ch. and so.	77 00
Westford, Cong. ch. and so. m. c.	
7; Rev. E. D. Kenney, 7;	14 00
Woodstock, 1st cong. ch. and so.	10 00—302 67
	2,845 24
Connecticut, A friend, wh. cons. HATTIE	
H. PERRY an H. M.	100 00
	2,915 24
<i>Legacies.</i> —East Windsor Hill, Mrs.	
Sarah W. Clapp, by J. W.	
Stoughton, 100; less tax, 5;	95 00
Middletown, William Plumbe, by	
Wm. Southmayd, adm'r, (prev.	
rec'd, 2,252,72)	42 83
Norwich, Mrs. Abby W. Hubbard,	
by George Perkins, Ex'r, 200;	
less tax, 10;	190 00—327 83
	3,273 07

RHODE ISLAND.

Bristol, Cong. ch. and so. coll. 52; la.	
57; m. c. 4,46;	113 46
Little Compton, United cong. ch.	
15,92; a few friends, 10;	25 92—139 28
NEW YORK.	
Auburn and vic. I. F. Terrill, Agent.	
Lyons, 1st pres. ch. to cons. Rev.	
H. W. BROWN an H. M.	156 58
Skaneateles, Pres. ch. to cons. J.	
AUGUSTUS EDWARDS an H. M.	100 00—256 58
Buffalo and vic. H. Stillman, Agent.	
Buffalo, 1st pres. ch. m. c. 21,16; North	
pres. ch. m. c. 11,01; R. S. 5; a friend	
in North ch. to cons. WILLIAM MORE-	
HOUSE an H. M. 100;	140 47
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Geneva, Fem. miss. so. 18; m. c.	
40,35; Rev. M. P. Squier, 20;	
W. H. S. 5;	83 35
Penn Yan, Charles C. Sheppard to	
cons. Rev. JOHN C. MOSES an	
H. M.	50 00—133 35
Monroe co. and vic. E. Ely and Wm. Alling,	
Agents.	
Avon, O. Comstock,	22 75
Barre Centre, Pres. ch.	11 00
Brighton, Cong. ch. and so.	13 00
North Bergen, Pres. ch.	9 65
Rochester Centre, Pres. ch. m. c.	
69,60; Samuel P. Allen, 100; to	
cons. Rev. LEVI PARSONS, Jr.	
and Rev. A. C. SHAW H. M.;	169 60
Youngstown, Pres. ch.	22 50—248 50

New York and Brooklyn Aux. So. A. Mer-	
win, Tr.	
(Of wh. from Mrs. William E. Dodge, for	
the education of two girls in Miss	
West's school at Marsovian, 110; W.	
W. Chester, 150; Warren A. Ransom,	
50; Geo. E. Snow, 110, wh. cons. Mrs.	
CATHARINE E. SNOW an H. M.; Ar-	
nold A. Lewis, 50; E. C. Bridgeman,	
20; Mrs. H. I. 500; Abner L. Ely, 250;	
Rev. D. H. Temple, 30; S. B. Chitten-	
den, 1,000;)	2,430 13
Oneida co. Aux. So. J. E. Warner, Tr.	
Madison, La. cent so.	15 50
Saquoit, Pres. ch.	38 50
Westernville, Pres. ch. to cons.	
BELINDA M. WHITE an H. M.	100 00—154 00
Otsego co. Aux. So. D. H. Little, Tr.	
Springfield, S. J. Tracy,	100 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Stockholm, A friend, 10; cong. ch. m. c.	
10;	20 00
	3,483 03
Albany, Rev. D. Dyer, 20; J. Grif-	
fin, 9; friend, 2;	31 00
Amenia, Pres. ch.	18 28
Amsterdam, Fem. miss. so. towards	
the support of Rev. L. Dwight	
Chapin, of Tientsin,	67 66
Bainbridge, Pres. ch.	3 25
Baldwinsville, do.	60 00
Batavia, Cong. ch. and so.	32 55
Bath, Mrs. George Edwards,	3 00
Berkshire, 1st cong. ch. and so.	28 25
Big Flatts, Pres. ch.	32 14
Binghamton, Rev. P. Lockwood and	
wife, 25; pres. ch. coll. 342,15; m.	
c. 43,15; of which fr. Oliver S. Ely,	
20, to educate Smisa G. Ely, Cey-	
lon;	410 30
Brockport, Pres. ch.	33 00
Burdette, do.	32 34
Canterbury, do.	15 45
Cazenovia, 1st pres. ch. (of wh. from	
John Hobbie to cons. SAMUEL D.	
CLARKE an H. M. 100;)	200 00
Chenango Forks, Cong. ch. and so.	
which with prev. dona. cons. Rev.	
JAMES NALL an H. M.	36 58
Chestertown, Pres. ch.	5 10
Cutchogue, do.	20 00
Delphi, Misses Dennis,	10 00
Denton, Pres. ch.	36 31
Dunnsville, WILLARD G. DAVIS, to	
cons. himself an H. M.	100 00
Durham, Henry W. Snyder, 25; pres.	
ch. m. c. 40;	65 00
East Bloomfield, Josiah Porter,	55 26
Fayetteville, Pres. ch.	75 00
Fulton, do.	281 59
Gaspert, Cong. ch. and so.	16 60
Genesco, 1st pres. ch. wh. with prev.	
dona. cons. Rev. DWIGHT SCOVEL	
an H. M.	71 89
Gloversville, Cong. ch. of which from	
Mr. and Mrs. W. M. Place, 100, to	
cons. LIZZIE WINDSOR an H. M.;	
a friend, 100, to cons. Rev. CHAS.	
LIVINGSTON an H. M.; Charles	
Mills, 50; D. C. Mills, 50, to cons.	
JOHN MCCLAREN an H. M.; A.	
Judson, 50, which with prev. dona.	
cons. Mrs. HARRIET J. BURTON an	
H. M.; M. C. Belden, 25; J. C.	
Leonard, 10; by Rev. H. N. Dun-	
ning;	511 23
Governor's Island, G. Loomis,	4 00
Hancock, 1st cong. ch. and so.	30 00
Homer, J. M. Schermerhorn, 100;	
cong. ch. and so. 75;	176 00
Irvington, Pres. ch. (add'l)	19 50
Java, Cong. ch. and so.	5 00
Johnsonville, Pres. ch.	8 00
Lewiston, do.	10 00
Mannsville, Rev. Charles Jones and	
fam.	2 50
Mattatuck, Pres. ch.	10 00

Middletown, 1st pres. ch. 66 ; cong.		Reeseville, Pres. ch.	15 00
ch. 30 ;	96 00	Waterford, do.	19 00
Morrisania, Cong. ch. a friend,	10 00		
Nantucket, 1st cong. ch. m. c.	18 00		
Newark Valley, Cong. ch. and so.	55 00		
New Berlin, do.	7 08	Blairsville, A friend,	5 00
New Rochelle, Pres. ch.	21 40	Erie, M. W. Tyler,	10 00
New York, Wm. E. Dodge, 10,000 ; a		Farmington Hill, Children of Mrs.	
friend, 83 ; S. G. Williams, 35,50 ;		L. H. Close,	1 60
mission box, wh. with prev. dona.		Great Bend Village, Pres. ch. m. c.	3 00
cons. JULIA L. ATWATER an H. M.		Harbor Creek, do.	22 36
25 ;	10,143 50	Hartford, do.	22 46
Oswego, Cong. ch. and so. coll.		Lawrenceville, do.	11 10
185,69 ; "Conquerors," 1,25 ;	186 94	Lock Haven, G. B. Perkins,	4 00
Owego, Rev. Dr. Hall and fam. 25.		Montrose, Pres. ch. m. c.	17 00
T. H. Burroughs, 10 ; A. P. Storrs,		North East, do.	27 00—126 52
10 ; E. W. Warner, 10 ; W. Pum-			
pelly, 10 ; J. Carmichael, 10 ; others,			
75 ;			
Painted Post, Pres. ch.	21 55		
Panama, do.	8 00		
Plattsburg, 1st do.	100 00		
Portville, 1st do.	25 00		
Redford, Pres. ch.	5 00		
Rocky Point, Mt. Sinai ch. m. c.	12 00		
Salem, Pres. ch.	62 54		
Schaghticoke, do.	120 00		
Sidney Plains, do.	16 00		
Spruceport, Cong. ch. and so.	22 40		
Troy, Nail factory m. c. 15 ; 1st pres.			
ch. m. c. 30 ;	45 00		
Whitney's Point, Cong. ch. and so.			
coll. 13,05 ; Fem. miss. so. 7,95 ;			
m. c. 9 ;	30 00		
Yonkers, 1st pres. ch. m. c.	50 00		
	—13,723 19		
	17,205 22		
<i>Legacies.</i> —Fulton, Jedediah Darrow,			
by J. E. Dutton, Ex'r, (prev.			
rec'd, 1,163,26)	318 41		
New York city, Anson G. Phelps,			
by William E. Dodge, Ex'r,			
(prev. rec'd, 40,000.)	10,000 00		
Niagara, Lavinia E. Porter, by A.			
S. Porter, Ex'r, (prev. rec'd,			
500.)	450 00		
North Granville, Chloe Cluff, by			
James Barber, Ex'r,	900 00		
	—11,668 41		
	28,873 63		
NEW JERSEY.			
Caldwell, Pres. ch. coll. 78 ; m. c. 22 ; 100 00			
Dover, do.	200 00		
Perth Amboy, Pres. ch. m. c.	23 00		
West Milford, do.	13 55—336 55		
PENNSYLVANIA.			
By Samuel Work, Agent.			
Darby, 1st pres. ch.	10 00		
Dunmore, Pres. ch.	33 00		
East Whiteland, do.	15 00		
Erie, 1st pres. ch.	100 00		
Harrisburg, do. I. W. Weir, 100 ;			
Rev. T. H. Robinson, 30 ; W. M.			
Kerr, 25 ; Mrs. E. E. Haldeman,			
10 ; Mrs. J. H. Briggs, 10 ; Mrs.			
C. E. Briggs, 10 ; Mrs. M. C.			
Orth, 10 ; Jno. A. Weir, 10 ; H.			
Gilbert, 10 ; W. T. Hildrup, 10 ;			
C. L. Baily, 5 ; D. Fleming, 5 ;			
D. McCormick, 5 ; D. R. Porter,			
5 ; A. Roberts, 5 ; Mrs. S. E.			
Dixon, 5 ; I. R. Eby, 5 ; W. R.			
Dewitt, 5 ; G. Baily, 5 ; A. L.			
Jones, 5 ; W. Coverly, 5 ; m. c.			
15 ; sundries, 31,25	326 25		
Mill Creek, Pres. ch.	5 00		
Neshamony, do.	69 20		
Philadelphia, M. K. Wetherill, wh.			
with prev. dona. cons. JACOB J.			
JANEWAY an H. M. 50 ; North			
Broad st. church, in part, 87,70 ;			
Kensington, 1st ch. 91 ; J. D.			
1. 10 ; (for Bebek student 6 ;			
for exch. 4 ;)	251 70		
Reading, 1st pres. ch.	5 00		

By G. L. Weed, Tr.			
Anderson, Pres. ch.	13 00		
Bethany, do.	16 45		
Bloomington, E. B. 20 ; pres. ch.			
56,85 ;	76 85		
Columbus, Pres. ch.	20 00		
Crawfordsville, Centre pres. ch. m.			
c. 68 ; Mrs. Jane Foot, 5 ; Soc.			
Inq. of Wabash coll. 10,30 ;	83 30		

Donations.

Delphi, Pres. ch.	25 00
Evansville, do.	24 00
Greenwood, Rev. P. S. Cleland and wife,	10 00
Mishawaka, Pres. ch. m. c.	4 00
North Madison, Pres. ch.	4 00
Putnamville, do.	11 20
Rockville, Rev. J. Hawks,	7 25
Southport, Pres. ch.	1 75
Vandalia, do.	6 00
Wabash, 1st do.	12 35—315 15
Fort Wayne, Pres. ch.	30 00
Lake Prairie, Pres. ch. wh. with prev. dona. cons. Rev. HIRAM WASON an H. M.	41 00
Lima, 1st pres. ch.	25 00
Van Buren, Pres. ch.	1 85—97 85
	413 00

ILLINOIS.

Albany, Cong. ch. m. c.	4 25
Chicago, Westminster pres. ch. 86,60;	
Calvary pres. ch. and so. 90; 2d pres. ch. (of which fr. Jno. C. Williams, 100, to cons. EDWARD M. WILLIAMS an H. M.) 305; CHAS. G. HAMMOND, 160, to cons. himself an H. M.; New England ch. (200 of which from Samuel Bliss to cons. WM. DICKINSON and Rev. S. H. NICHOLS H. M.) 275,95;	
Edwards pres. ch. 30;	887 55
Danville, Pres. ch.	10 40
Freeport, 1st pres. ch.	46 22
Fulton, 2d do. m. c.	15 50
Garden Plain, Alexander Wilson,	5 00
Granville, Rev. W. Porter, 1; pres. ch. 56,75;	57 75
Junction, Cong. ch. and so.	6 00
Lincoln, do.	4 40
Lisle, do.	2 25
Payson, do.	13 00
Pittsfield, do.	38 00
Polo, Rev. R. M. Pearson,	10 00
Rockford, Teachers and pupils of Fem. Sem.	170 00
Sheffield, Annawan, and Mineral, Cong. chs.	17 00
Warsaw, 1st pres. ch. m. c.	5 00
Wayne, Cong. ch. and so. 9,75; Mrs. E. W. Kellogg, dec'd, 2;	11 75—1,304 07

MICHIGAN.

Adrian, An H. M. and wife,	7 00
Flint, Young ladies of pres. ch.	13 00
Hillsdale, Pres. ch. which cons. Rev. FREDERICK R. GALLAGHER an H. M.	
Kalamazoo, C. L. H.	90 00
London, Cong. ch. and so.	1 00
Marshall, Rev. C. Clark and wife,	3 00
Milford, United pres. and cong. chs.	20 00
White Pigeon, Pres. ch.	40 00
	9 65—183 65

WISCONSIN.

Blake's Prairie, Cong. ch. and so.	18 21
Delevan, do. bal.	26 00
Madison, do.	6 15
Milton, Rev. B. F. Stuart,	1 00
Mineral Point, 1st pres. ch.	7 60
Sheboygan, Cong. ch. and so.	16 00
Whitewater, do.	20 30—95 26

IOWA.

Algona, Cong. ch. and so.	7 00
Cedar Rapids, 1st pres. ch.	14 00
East Lafayette, Cong. ch. and so.	2 65
Franklin, Cong. ch. and so. 5,85; O. F. 5;	10 85
Genoa Bluffs, Cong. ch. m. c.	2 50
Green Mountain, Cong. ch. and so.	10 00
Grinnell, A. Whitecomb,	4 00
Independence, Sarah Packard,	20 00
Indianiantown, Cong. ch. and so.	10 00
Keokuk, Mary A. Kilbourne,	7 00
Magnolia, Cong. ch. and so.	3 50
Toledo, A friend,	75 00—166 50

VIRGINIA.

Richmond, David Turner, Jr. which with prev. dona. to cons. DAVID TURNER and Mrs. PHEBE K. TURNER H. M.	128 62
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MINNESOTA.

Excelsior, Liberty Ruggles,	20 00
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OREGON.

Forest Grove, Cong. ch. m. c.	5 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Aintab, Syria, Pastor Krikore,	7 00
Bassuta Land, French mission,	84 00
Constantinople, An aged missionary,	50 00
Dakota Indians, by Rev. J. P. Williamson,	11 00
Hamilton, Canada West, N. D. Fisher,	50 00

202 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Fryeburg, s. s. 20,50; Gorham, s. s. 149; Eastport, s. s. 5; Hampden, s. s. Mrs. Bryant's class, 2,05;	176 55
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NEW HAMPSHIRE.—Auburn, s. s. 10; Bath, s. s. 1,75; Bristol, s. s. 5; Goffstown, s. s. 10; Westford, cong. ch. s. s. 9; West Orford, s. s. 10;	45 75
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VERMONT.—Berlin, cong. ch. s. s. 2,07; Clarendon, s. s. 3; Essex, s. s. 10,25; Georgia, s. s. 10; Peacham, s. s. 19,84; Poultney, cong. ch. s. s. children, 6,52; Stowe, cong. ch. s. s. 1,50; Williston, cong. ch. s. s. 40; Thetford, s. s. 27,74;	120 92
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MASSACHUSETTS.—Andover, Abbott Fem. Sem. (of wh. for support of a girl in Miss Fisk's sch. Oroomiah, 25, and for sup. of a girl in Miss West's sch. Marsvan, 50.) 86,65; Holliston, s. s. class in cong. ch. for E. Webb's station, Madura, 5; Roxbury, Mrs. A. C. Thompson's class, 3; Salem, Tab. ch. s. s. 25; Springfield, North ch. s. s. for schools in India under Rev. H. J. Bruce, 50; Stockbridge, cong. ch. s. s. 5; So. Williamstown, cong. ch. s. s. 2,80; West Andover, Juv. miss. so. 35;	212 45
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NEW YORK.—Avon, pres. ch. s. s. 5,64; Burdette, pres. ch. s. s. 9; Canterbury, pres. ch. s. s. 15; Franklin, 1st cong. ch. s. s. 6; Genesee, 1st pres. ch. s. s. for sch. in Madura, 18; Painted Post, pres. ch. s. s. 4; Union s. s. for the Hindoos, 1,27; Ridgebury, pres. ch. Juv. miss. so. 9; Schaghticoke, pres. ch. s. s. 10;	77 91
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NEW JERSEY.—Caldwell, pres. ch. s. s. 21 25	21 25
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DELAWARE.—Wilmington, Central pres. ch. s. s. 50; Hanover st. pres. ch. infant s. s. 10;	60 00
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OHIO.—Castalia, s. s. (of wh. from Fanny Chamberlain, dec'd, 1,40,) 5,50; Monroeville, pres. and cong. s. s. 15; Portsmouth, 1st pres. ch. Miss Bell's infant class, for Rev. L. M. Preston, Gaboon miss. 2,70; Springfield, cong. ch. s. s. for sup. of a catechist in India, 17,75;	40 95
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INDIANA.—Aurora, pres. ch. s. s. which with prev. dona. cons. DANIEL ARMEL an H. M. 20; Delphi, pres. ch. s. s. 15;	35 00
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ILLINOIS.—Jacksonville, 1st pres. ch. s. s. 20,50; St. Charles, s. s. 5; Payson, cong. s. s. 5; Waukegan, Theodore's ann. sub. 1,56;	32 06
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	822 84
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Donations received in August,	44,374 51
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Legacies,	12,116 24
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\$ 56,490 75

KY TOTAL from September 1st, 1862, to August 31st, 1863,	\$ 389,946 50
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